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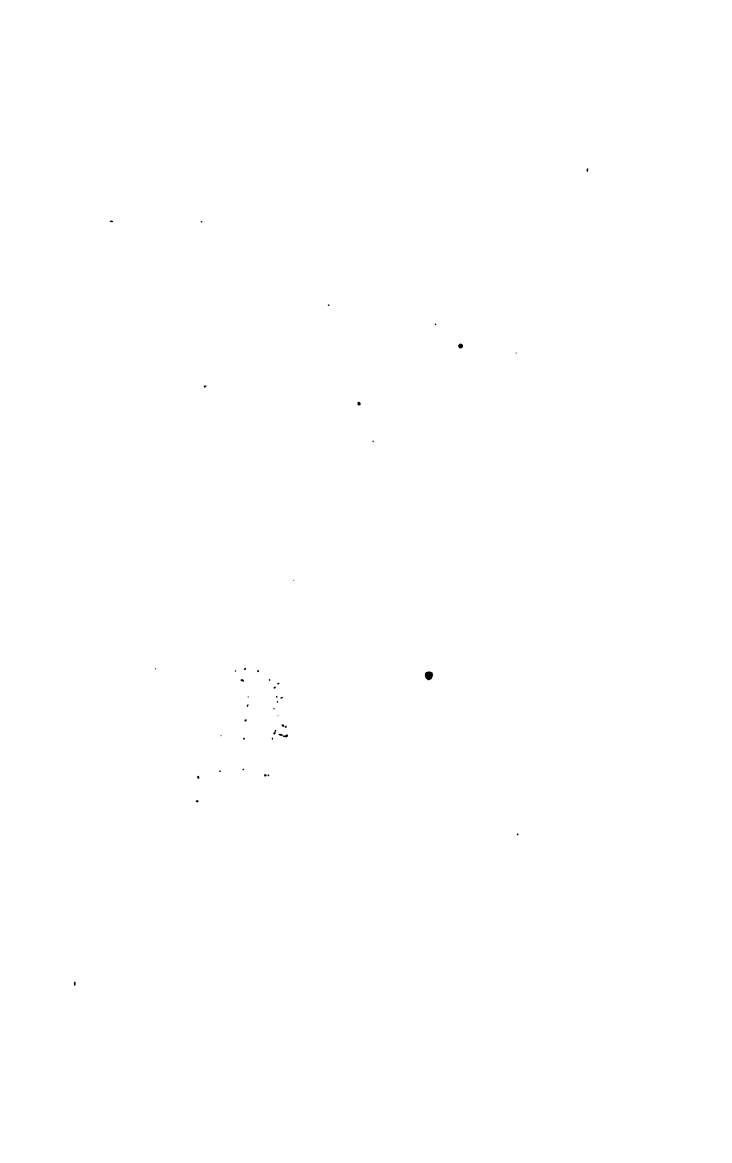




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THE

Offices of Holy Week,

PRINTED IN FULL,

AND

POINTED FOR RECITATION OR CHANTING;

TO WHICH IS ADDED

The Office of Lauds for Christmas.



LONDON:

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ADVERTISEMENT.

THE present publication will be found to supply an acknowledged desideratum, there being no other edition of the B Offices printed entire, without abbreviation or reference, constant referring back to psalms previously printed, a constant source of annoyance to the reader, and still to choirs, who have often to sing the same psalm to different purposes, requiring a different pointing. The whole is printed in a new type, and is throughout pointed for chanting to the usual manner prescribed in the *Vesperal*. The pointing will be found equally adapted for recitation, as a comma whenever a breathing is required; and thus choirs are kept exactly together, whether in saying or singing, with hardly a possibility of mistake. For the music of the psalms, &c., the singer will, of course, have the *Vesperal* to guide him.

The Offices of Holy Week.

The Tenebræ offices for Maundy Thursday, Good Friday, and Holy Saturday, are said or sung (by way of anticipation) on Wednesday, Thursday, and Friday evenings. At the close of the Psalms the Gloria Patri is omitted, and one of the fifteen candles in the triangular candlestick is extinguished.

*For the Morning Offices of Holy Week see Missal, p. 75-114.**

Maundy Thursday at Matins.

WEDNESDAY EVENING.

FIRST NOCTURN.

Ant. Zelus domus tuæ comédit me, et oppróbria exprobrántium tibi cecidérunt super me.

PSALM lxviii.

1 Salvum me fac - *Deus* : quoniam intravérunt aquæ usque ad - *animam meam*.

2 Infixus sum in limo profúndi : et non est substántia.

3 Veni in altitúdinem - *maris* : et tem - *péstas demérsit me*.

4 Laborávi clamans, raucæ factæ sunt fauces - *meæ* : defecerunt óculi mei, dum spero in - *Deum meum*.

5 Multiplicáti sunt super capillos cápitis - *mei* : qui óderunt me *gratis*.

A zeal of thy house hath eaten me up, and the affronts of those that affronted thee fell upon me.

(VIII. TONE.)

Save me, O God : for the waters are come in, even unto my soul.

I stick fast in the mire of the deep : and there is no sure standing.

I am come into the depth of the sea : and a tempest hath overwhelmed me.

I have laboured with crying : my jaws are become hoarse : my eyes have failed, whilst I hope in my God.

They are multiplied above the hairs of my head, who hate me without cause.

* *Complete Missal for the Laity.* Burns and Lambert. 1852.

6 Confortáti sunt, qui persecúti sunt me inimíci mei in - *júste* : quæ non rápui tunc - *exolvébam*.

7 Deus tu scis insipiéntiam - *meam* : et delicta mea a te non - *sunt abscondita*.

8 Non erubéscant in me, qui expéctant te - *Dómine* : - *Dómine virtutum*.

9 Non confundántur super - *me* — : qui quærunť te - *Deus Israel*.

10 Quóniam propter te sustí-nui op - *próbrium* : opéruit confúsió - *faciem meam*.

11 Extráneus factus sum frátribus - *meis* : et peregrinus fíliis - *matris meæ*.

12 Quóniam zelus domus tuæ comédit - *me* — : et oppróbria exprobrántium tibi ceci - *dérunt super me*.

13 Et opéruí in jejúnio áni-mam - *meam* : et factum est in op - *próbrium mihi*.

14 Et pósui vestiméntum meum ci - *licium* : et factus sum illis - *in parábolam*.

15 Advérsus me loquebántur, qui sedébant in - *porta* : et in me psallébant qui bí - *bébant vinum*.

16 Ego vero oratiónem me-am ad te - *Dómine* : tempus be-ne - *pláciti Deus*.

17 In multitúdine misericór-diæ tuæ exaúdi - *me* — : in ve-ritáte sa - *lútis tuæ*.

18 Eripe me de luto ut non in - *figar* : líbera me ab iis qui odérunt me, et de pro - *fúndis aquárum*.

19 Non me demérgat tempé-stas aquæ, neque absorbéat me

My enemies are grown strong, who have wrongfully persecuted me: then did I pay that which I took not away.

O God, thou knowest my foolishness, and my offences are not hid from thee.

Let them not be ashamed for me, who look for thee, O Lord, the Lord of hosts.

Let them not be confounded on my account, who seek thee, O God of Israel.

Because for thy sake I have borne reproach: shame hath covered my face.

I am become a stranger to my brethren, and an alien to the sons of my mother.

For the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

And I covered my soul in fasting; and it made a reproach to me.

And I made haircloth my garment: and I became a byeword to them.

They that sat in the gate spoke against me: and they that drank wine made me their song.

But as for me, my prayer is to thee, O Lord: for the time of thy good pleasure, O God.

In the multitude of thy mercy hear me: in the truth of thy salvation.

Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

Let not the tempest of water drown me, nor the deep swallow

pro - *fúndum* : neque úrgeat super me - *púteus os suum*.

20 Exaúdi me Dómine, quóniam benígna est misericórdia - *tua* : secúndum multitudínem miseratiónum tuárum - *réspice in me*.

21 Et ne avértas fáciem tuam a púero - *tuo* : quóniam tribulor ve - *lóciter exaúdi me*.

22 Intende ánimæ meæ et líbera - *eam* : propter inimícos - *meos éripe me*.

23 Tu scis impropérium meum, et confusiómem - *meam* : et reve - *réntiam meam*.

24 In conspéctu tuo sunt omnes qui tribulant - *me*— : impropérium expectavit cor meum - *et misériam*.

25 Et sustínui qui simul contristarétur, et non - *fuit* : et qui consolarétur et - *non invéni*.

26 Et dedérunt in escam meam - *fel*— : et in siti mea pota - *vérunt me acéto*.

27 Fiat mensa eórum coram ipsis in - *láuqueum* : et in retributiónes - *et in scándalum*.

28 Obscuréntur óculi eórum ne - *videant* : et dorsum eórum - *semper incurva*.

29 Effúnde super eos iram - *tuam* : et furor iræ tuæ compre - *héndat eos*.

30 Fiat habitátio eórum de - *sérta* : et in tabernáculis eórum non sit - *qui inhóbitet*.

31 Quóniam quem tu percussisti, persecúti - *sunt*— : et super dolórem vúlnerum meórum - *addidérunt*.

32 Appóne iniquitátem su-

me up : and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy mercy is kind : look upon me according to the multitude of thy tender mercies.

And turn not away thy face from thy servant : for I am in trouble, hear me speedily.

Attend to my soul, and deliver it : save me because of my enemies.

Thou knowest my reproach, and my confusion, and my shame.

In thy sight are all they that afflict me : my heart hath experienced reproach and misery.

And I looked for one that would grieve together with me, but there was none : and for one that would comfort me, and I found none.

And they gave me gall for my food : and in my thirst they gave me vinegar to drink.

Let their table become as a snare before them, and a recompense and a stumbling-block.

Let their eyes be darkened that they see not : and their back bow thou down always.

Pour out thy indignation upon them : and let thy wrathful anger take hold of them.

Let their habitation be made desolate : and let there be none to dwell in their tabernacles.

Because they have persecuted him whom thou hast smitten : and they have added to the grief of my wounds.

Add thou iniquity upon their

per iniquitatem e - *orum* : et non intrent in jus - *titiam tuam*.

33 Deleantur de libro viventium : et cum justis - non scribantur.

34 Ego sum pauper et - *dolens* : salus tua - *Deus suscepit me*.

35 Laudabo nomen Dei cum - *cántico* : et magnificabo - *eum in laude*.

36 Et placebit Deo super vitulum no - *vellum* : cornua produ - *céntem et ungulas*.

37 Videant pauperes et læ - *téntur* : quærit Deum et vivet - *ánima vestra*.

38 Quóniam exaudivit pauperes - *Dóminus* : et vinctos suos - *non despexit*.

39 Laudent illum cœli et - *terra* : mare et ómnia rep - *tilia in eis*.

40 Quóniam Deus salvum faciet Si - *on* : et ædificabuntur civi - *tates Juda*.

41 Et inhabitabunt - *ibi* : et hereditate ac - *quirent eam*.

42 Et semen servórum ejus possidebit - *eam* : et qui diligunt nomen ejus habi - *tábunt in ea*.

Ant. Zelus domus tuæ comédit me, et opprobria exprobrantium tibi ceciderunt super me.

Ant. Avertantur retrórsus et erubescant, qui cógitant mihi mala.

PSALM lxi.

1 Deus in adiutorium meum in - *tende* : Dómine ad adju - *vándum me festina*.

iniquity: and let them not come into thy justice.

Let them be blotted out of the book of the living: and with the just let them not be written.

But I am poor and sorrowful: thy salvation, O God, hath set me up.

I will praise the name of God with a canticle: and I will magnify him with praise.

And it shall please God better than a young calf: that bringeth forth horns and hoofs.

Let the poor see and rejoice: seek ye God, and your soul shall live.

For the Lord hath heard the poor: and hath not despised his prisoners.

Let the heavens and the earth praise him: the sea, and every thing that creepeth therein.

For God will save Sion: and the cities of Juda shall be built up.

And they shall dwell there, and acquire it by inheritance.

And the seed of his servants shall possess it: and they that love his name shall dwell therein.

A zeal of thy house hath eaten me up, and the affronts of those that affronted thee fell upon me.

Let those that intend me harm, be driven backward, and be ashamed.

(VIII. TONE.)

O God, come to my assistance: O Lord, make haste to help me.

2 Confundantur et revere-
antur: qui quærunt - *ánimam*
meam.

3 Avertantur retrórsum et
eru - *béscant*: qui volunt - *mi-*
hi mala.

4 Avertantur statim erube-
scéntes: oui dicunt - *Euge euge*.

5 Exúltent et æténtur in te
omnes qui quærunt - *te* —: et
dicant semper, *Magnificétur*
Dóminus qui díligunt salu - tóre
tuum.

6 Ego vero egénus et pau-
per - *sum* —: —*Deus ádjuva me*.

7 Adjútor meus et liberátor
meus es - *tu* —: *Dómine - ne*
moréris.

Ant. (VIII.) Avertantur re-
trórsum et erubéscant, qui có-
gitant mihi mala.

Ant. (VIII.) Deus meus, é-
ripe me de manu peccatóris.

Let them be confounded and
ashamed that seek my soul.

Let them be turned back-
ward, and blush for shame, that
desire evils to me.

Let them be presently turned
away blushing for shame that
say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice
and be glad in thee: and let
such as love thy salvation say
always, The Lord be magnified.

But I am needy and poor:
O God, help me.

Thou art my helper and my
deliverer: O Lord, make no
delay.

Let those that intend me
harm be driven backward and
be ashamed.

O my God, deliver me out of
the hand of the sinner.

PSALM LXX. (VIII. TONE.)

1 In te *Dómine sperávi*, non
confúndar in æ - *térnum*: in
justítia tua libera - *me et éripe*
me.

2 Inclína ad me aurem - *tu-*
am: — *et salva me*.

3 Esto mihi in Deum pro-
tectórem, et in locum mu - *ní-*
tum: ut *salvum me fácias*.

4 Quóniam firmaméntum -
meum: et refúgium - *meum es tu*.

5 Deus meus éripe me de
manu pecca - *tóris*: et de ma-
nu contra legem agéntis - *et*
íniqui.

6 Quóniam tu es patiéntia

In thee, O Lord, I have
hoped, let me never be put to
confusion: deliver me in thy
justice, and rescue me.

Incline thine ear unto me,
and save me.

Be thou unto me a God, a
protector, and a place of
strength: that thou mayest
make me safe.

For thou art my firmament,
and my refuge.

Deliver me, O my God, out
of the hand of the sinner, and
out of the hand of the trans-
gressor of the law, and of the
unjust.

For thou art my patience, O

mea - *Dómine*: *Dómine spes mea a juven - túte mea.*

7 In te confirmátus sum ex útero: de ventre matris meæ tu es pro - *téctor meus.*

8 In te cantátio mea - *semper*: tamquam prodígium factus sum multis, et tu ad - *jútor fortis.*

9 Repleátur os meum laude, ut canem glóriam - *tuam*: tota die magni - *túdinem tuam.*

10 Ne projicias me in tempore senec - *tútis*: cum defecerit virtus mea ne - *derelinquas me.*

11 Quia dixerunt inimíci mei - *mihi*: et qui custodiébant ánimam meam, consílium fecerunt in unum.

12 Dicéntes: Deus dereliquit eum, persequámini et comprehendite - *eum*: quia non est - *qui erípiat.*

13 Deus ne elongéris a me —: Deus meus in auxílium - *meum respice.*

14 Confundántur et deficiant detrahéntes ánimæ - *meæ*: operiántur confusióne et pudóre, qui quærunt - *mala mihi.*

15 Ego autem semper sperábo: et adjíciam super omnem - *laudem tuam.*

16 Os meum annuntiábit justítiam - *tuam*: tota die salutare tuum.

17 Quóniam non cognóvi litteratúram, introibo in poténtias - *Dómini*: *Dómine memorábor justítiæ - tuæ solius.*

Lord: my hope, O Lord, from my youth.

By thee have I been confirmed from the womb: from my mother's womb thou art my protector.

Of thee shall I continually sing: I am become unto many as a wonder; but thou art a strong helper.

Let my mouth be filled with praise, that I may sing thy glory: thy greatness all the day long.

Cast me not off in the time of old age; when my strength shall fail, do not thou forsake me.

For my enemies have spoken against me: and they that watched my soul have consulted together.

Saying: God hath forsaken him, pursue and take him: for there is none to deliver him.

O God, be not thou far from me: O my God, make haste to my help.

Let them be confounded and come to nothing that detract my soul: let them be covered with confusion and shame that seek my hurt.

But I will always hope: and will add to all thy praise.

My mouth shall shew forth thy justice: thy salvation all the day long.

Because I have not known learning, I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

18 Deus docuísti me a juven-
tute - *mea* : et usque nunc pro-
nuntiábo mira - *bília tua*.

19 Et usque in senéctam et-
senium : Deus ne - *derelinquas*
me.

20 Donec annúntiem brá-
chium - *tuum* : generatióni om-
ni - *quæ ventúra est* :

21 Poténtiam tuam et justí-
tiam tuam Deus, usque in altís-
sima quæ fecísti ma - *gnália* :
Deus quis - *similis tibi* ?

22 Quantas ostendísti mihi
tribulatiónes multas et malas,
et convérsus vivificásti - *me* — :
et de abyssis terræ íterum - *re-*
duxísti me.

23 Multiplicásti magnificén-
tiam - *tuam* : et convérsus con-
so - *latus es me*.

24 Nam et ego confitébor
tibi, in vasis psalmi veritátem
- *tuam* : Deus psallam tibi in
cíthara - *sanctus Israel*.

25 Exultábunt lábia mea
cum cantávero - *tibi* : et ánima
mea quam - *redemísti*.

26 Sed et lingua mea tota
die meditábitur justítiam - *tu-*
am : cum confúsi et revériti
fúerint, qui quæerunt - *mala mihi*.

Ant. Deus meus, éripe me
de manu peccatóris.

Ÿ. Avertántur retrórsum, et
erubéscant.

Hy. Qui cógitant mihi mala.

Pater noster (*secreto*).

Thou hast taught me, O God,
from my youth : and till now
I will declare thy wonderful
works.

And unto old age and grey
hairs : O God, forsake me not.

Until I shew forth thy arm
to all the generation that is to
come.

Thy power and thy justice, O
God, even to the highest, great
things thou hast done : O God,
who is like to thee ?

How great troubles hast thou
shewed me, many and grievous :
and turning thou hast brought
me to life, and hast brought
me back again from the depths
of the earth.

Thou hast multiplied thy
magnificence : and turning to
me thou hast comforted me.

I will also give praise to thee ;
I will extol thy truth with the
instruments of psaltry : O God,
I will sing to thee with the harp,
thou holy one of Israel.

My lips shall greatly rejoice
when I shall sing to thee : and
my soul which thou hast re-
deemed.

Yea and my tongue also
shall meditate on thy justice all
the day : when they shall be
confounded and put to shame
that seek evils to me.

O my God, deliver me out
of the hand of the sinner.

Let them be driven backward
and ashamed.

That intend me harm.

Incipit Lamentatio Jeremiae Prophetæ, cap. 1.

Here begins the Lamentation of Jeremiah the Prophet,

LECTIO I.

ALEPH. Quomodo sedet sola civitas plena populo: facta est quasi vidua domina gentium: princeps provinciarum facta est sub tributo.

BETH. Plorans ploravit in nocte, et lacrymæ ejus in maxillis ejus: non est qui consoletur eam ex omnibus charis ejus: omnes amici ejus spreverunt eam et facti sunt ei inimici.

GHIMEL. Migravit Judas propter afflictionem, et multitudinem servitutis: habitavit inter gentes, nec invenit requiem: omnes persecutores ejus apprehenderunt eam inter angustias.

DALETH. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem: omnes portæ ejus destructæ: sacerdotes ejus gementes: virgines ejus squalidæ, et ipsa oppressa amaritudine.

HE. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt: quia Dominus locutus est super eam propter multitudinem iniquitatum ejus: parvuli ejus ducti sunt in captivitatem ante faciem tribulantia.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

By. In monte Oliveti oravit ad Patrem: Pater si fieri potest, transeat a me calix iste. Spiritus quidem promptus est,

LESSON I.

How doth the city sit solitary, that was full of people: is the mistress of nations come as a widow: the prince of provinces made tributary.

Weeping she hath wept the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

Judah hath removed her dwelling-place because of affliction, and the greatness of her bondage: she hath dwelt among the nations, and hath found no rest: her persecutors have taken her in the midst of straits.

The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh, her virgins are in affliction, and she is oppressed with bitterness.

Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: before the face of the oppressor.

Jerusalem, Jerusalem, converted to the Lord thy God.

He prayed to his Father on mount Olivet: Father, if it be possible, let this chalice pass from me. The spirit was ready,

caro autem infirma. *Ÿ.* Vigilate et orate, ut non intrétis in tentationem. *Spiritus quidem promptus est, caro autem infirma.

deed is ready, but the flesh is weak. Watch and pray, that ye may not enter into temptation. The spirit indeed is ready, but the flesh is weak.

LECTIO II.

VAU. Et egressus est a filia Sion omnis decor ejus: facti sunt principes ejus velut arietes non invenientes pascua: et abierunt absque fortitudine ante faciem subsequenti.

ZAIN. Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis omnium desiderabilium suorum, quæ habuerat a diebus antiquis, cum caderet populus ejus in manu hostili, et non esset auxiliator: viderunt eam hostes, et deriserunt sabbata ejus.

HETH. Peccatum peccavit Jerusalem, propterea instabilis facta est: omnes qui glorificabant eam, spreverunt illam, quia viderunt ignominiam ejus: ipsa autem gemens conversa est retrorsum.

TETH. Sordes ejus in pedibus ejus, nec recordata est finis sui: deposita est vehementer, non habens consolatorem: vide, Domine, afflictionem meam, quoniam erectus est inimicus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

BY. Tristis est anima mea usque ad mortem: sustinète hic et vigilate mecum: nunc vidébitis turbam quæ circumdabit me: * Vos fugam capietis, et ego vadam immolari

LESSON II.

And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pasture, and they are gone away without strength before the face of the pursuer.

Jerusalem hath remembered the days of her affliction and transgression of all her desirable things, which she had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have seen her, and have mocked at her Sabbaths.

Jerusalem hath grievously sinned, therefore is she become vagabond; all that honoured her, have despised her, because they have seen her shame; but she sighed and turned backward.

Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

Jerusalem, Jerusalem, be converted to the Lord thy God.

My soul is sorrowful to death: stay here, and watch with me: now ye shall see a multitude that will surround me: Ye will run away, and I shall go to be sacrificed for you.

pro vobis. *Ÿ.* Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum. * Vos fugam capietis, et ego vadam immolari pro vobis.

Behold the time draws near, and the Son of Man shall be delivered into the hands of sinners. Ye will run away, and I shall go to be sacrificed for you.

LECTIO III.

JOB. Manum suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingressas sanctuarium suum, de quibus præceperas ne intrarent in ecclesiam tuam.

CAPH. Omnis populus ejus gemens, et quærens panem: dederunt pretiosa quæque pro cibo ad refocillandam animam. Vide, Domine, et considera: quoniam facta sum vilis.

LAMED. O vos omnes, qui transitis per viam, attendite et videte si est dolor sicut dolor meus: quoniam vindemiavit me, ut locutus est Dominus in die iræ furoris sui.

MEM. De excelso misit ignem in ossibus meis, et erudit me: expandit rete pedibus meis, convertit me retrorsum: posuit me desolatam, tota die mœrore confectam.

NUN. Vigilavit jugum iniquitatum mearum: in manu ejus convolutæ sunt, et impositæ collo meo: infirmata est virtus mea: dedit me Dominus in manu, de qua non potero surgere.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Ÿ. Ecce vidimus eum non

LESSON III.

The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

All her people sigh: they seek bread: they have given all their precious things for food to relieve the soul. See, O Lord, and consider, for I am become vile.

O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

From above, he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me destitute, and spent with sorrow all the day long.

The yoke of my iniquities hath watched for me; they are folded together in his hand, and put on my neck: my strength is weakened; the Lord hath delivered me into a hand, out of which I am not able to rise.

Jerusalem, Jerusalem, be converted to the Lord thy God.

Behold, we have seen him

habéntem spéciem neque decórem: aspéctus ejus in eo non est, hic peccáta nostra portávit et pro nobis dolet: ipse autem vulnerátus est propter iniquitátes nostras: * Cujus livóre sanáti sumus. *Ÿ.* Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. * Cujus livóre sanáti sumus. Ecce vídimus eum non habéntem spéciem neque decórem: aspéctus ejus in eo non est, hic peccáta nostra portávit et pro nobis dolet: ipse autem vulnerátus est propter iniquitátes nostras: Cujus livóre sanáti sumus.

disfigured and without beauty: his aspect is gone from him: he has borne our sins, and suffers for us: and he was wounded for our iniquities, and by his stripes we are healed. He has truly borne our infirmities, and carried our sorrows. And by his stripes we are healed. Behold we have seen him disfigured and without beauty: his aspect is gone from him: he has borne our sins, and suffers for us: and he was wounded for our iniquities, and by his stripes we are healed.

SECOND NOCTURN.

Ant. Liberávit Dóminus paúperem a potén-te, et ínopem cui non erat adjútor.

The Lord has delivered from the mighty, the poor and needy man, that had no helper.

PSALM lxxi.

(VIII. TONE.)

Deus judícium tuum regi - da —: et justítiam tuam - *filio regis.*

Give to the king thy judgment, O God: and to the king's son thy justice.

2 Judicáre pópulum tuum in jus - *títia*: et paúperes tuos - *in judício.*

To judge thy people with justice, and thy poor with judgment.

3 Suscípiant montes pacem - *pópulo*: et - *colles justítiam.*

Let the mountains receive peace for the people, and the hills justice.

4 Judicábit paúperes pópuli, et salvos fáciet fílios - *paúperum*: et humiliábit ea - *lunniatorem.*

He shall judge the poor of the people, and he shall save the children of the poor, and he shall humble the oppressor.

4 Et permanébit cum sole et ante - *lunam*: in generatióne et gene - *rationem.*

And he shall continue with the sun: and before the moon, throughout all generations.

5 Descéndet sicut plúvia in - *vellus*: et sicut stillicídia stillántia - *super terram.*

He shall come down like rain upon the fleece; and as showers falling gently upon the earth.

6 Oriétur in diébus ejus justitia, et abundantia - *pacis* : donec augeat - *rátur luna*.

7 Et dominábitur a mari usque ad - *mare* : et a flúmine usque ad términos - *orbis terrárum*.

8 Coram illo prócident Æthi - *opes* : et inimici ejus - *terram lingent*.

9 Reges Tharsis et insulæ múnera - *offerent* : reges Arabum et Saba - *dona addúcent*.

10 Et adorábunt eum omnes reges - *terræ* : omnes gentes - *sérvient ei*.

11 Quia liberábit paúperem a po - *tente* : et paúperem cui non - *erat adjútor*.

12 Parcet paúperi et - *ínopi* : et ánimas paúperum - *salvas fáciat*.

13 Ex usúris et iniquitate rédimet ánimas e - *órum* : et honorábile nomen eórum - *coram illo*.

14 Et vivet et dábitur ei de auro Arábiæ, et adorábunt de ipso - *semper* : tota die benedícunt ei.

15 Et erit firmaméntum in terra in summis móntium, superextollétur super Líbanum fructus - *ejus* : et florébunt de civitate sicut - *fœnum terræ*.

16 Sit nomen ejus benedíctum in - *sæcula* : ante solem pérmanet - *nomen ejus*.

17 Et benedicéntur in ipso omnes tribus - *terræ* : omnes gentes magníficábunt eum.

In his days justice spring up, and abundant peace ; till the moon be away.

And he shall rule from sea ; and from the river to ends of the earth.

Before him the Ethiopians shall fall down ; and his enemies shall lick the ground.

The kings of Tharsis and islands shall offer presents : the kings of the Arabians and Saba shall bring gifts.

And all kings of the earth shall adore him ; all nations shall serve him.

For he shall deliver the poor from the mighty ; and the needy that had no helper.

He shall spare the poor and needy ; and he shall save the souls of the poor.

He shall redeem their souls from usuries and iniquity ; and their name shall be honoured in his sight.

And he shall live, and him shall be given of the gold of Arabia ; for him they shall always adore ; they shall bless him all the day.

And there shall be a firmament on the earth, on the top of mountains ; above Líban shall the fruit thereof be exalted ; and they of the city shall flourish like the grass of the earth.

Let his name be blessed forevermore ; his name continue before the sun.

And in him shall all the tribes of the earth be blessed ; all nations shall magnify him.

18 *Benedictus Dóminus Deus Isra-el*—: qui facit mirabilia *solus*.

19 Et *benedictum nomen majestátis ejus in æ-térnum*: et replébitur *majestáte ejus omnis terra*—*fiat, fiat*.

Ant. Liberávit Dóminus paúperem a poténite, et inopem cui non erat adjutor.

Ant. Cogitáverunt ímpii et locúti sunt nequítiam: iniquitátem in excélsis locúti sunt.

PSALM lxxii.

1 Quam bonus Israel—*Deus*: his qui—*recto sunt corde*.

2 Mei autem pene moti sunt—*pedes*: pene effúsi sunt—*gressus mei*.

3 Quia zelávi super in-í-*quos*: pacem pecca-tórum *videns*.

4 Quia non est respéctus mortis e-brum: et firmaméntum in—*plaga ebrum*.

5 In labóre hóminum non—*sunt*—: et cum homínibus non—*flagellabúntur*.

6 Ideo tenuit eos su—*pérbia*: opérti sunt iniquitáte et impie-táte *sua*.

7 Pródiit quasi ex ádipe in-*quitas e-brum*: transiérunt in af-féctum *cordis*.

8 Cogitáverunt et locúti sunt ne-quítiam: iniquitátem in ex-célsis locúti sunt.

9 Posuérunt in cælum os—*suum*: et ligna eórum tran-si-vit in *terra*.

Blessed be the Lord, the God of Israel, who alone doth wonderful things.

And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it, so be it.

The Lord has delivered from the mighty, the poor and needy man, that had no helper.

The impious have thought and spoken wickedness: they have spoken iniquity from the high place.

(VIII. TONE.)

How good is God to Israel, to them that are of a right heart!

But my feet were almost moved: my steps had well nigh slipped:

Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

For there is no regard to their death: nor is there strength in their stripes.

They are not in the labour of men; neither shall they be scourged like other men.

Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

They have thought and spoken wickedness: they have spoken iniquity on high.

They have set their mouth against heaven: and their tongue hath passed through the earth.

10 Ideo convertétur pópulus meus - *hic* — : et dies pleni inveni - *éntur in eis*.

11 Et dixerunt, Quómodo scit - *Deus* : et si est sciéntia - *in excélsis* ?

12 Ecce ipsi peccatóres et abundántes in - *sæculo* : obtinuerunt - *érunt divítias*.

13 Et dixi, Ergo sine causa justificávi cor - *meum* : et lavi inter innocéntes - *manus meas*.

14 Et fui flagellátus tota - *die* : et castigátio mea in - *matutínis*.

15 Si dicébam, Narrábo - *sic* — : ecce natióem filiórum tuórum - *reprobávi*.

16 Existimábam ut cognóscerem - *hoc* — : — *labor est ante me*.

17 Donec intrem in sanctuárium - *Dei* : et intélligam in no - *víssimis eórum*.

18 Verúmtamen propter dolos posuísti - *eis* : dejecísti eos dum al - *levaréntur*.

19 Quómodo facti sunt in desolatióem, súbito defecerunt : perierunt propter iniquitátem suam.

20 Velut sómniurn surgéntium - *Dómine* : in civitáte tua imáginem ipsórum, ad - *nihilum rédiges*.

21 Quia inflammátum est cor meum, et renes mei commutáti - *sunt* — : et ego ad nihilum redactus sum - *et nescívi*.

22 Ut iumentum factus sum apud - *te* — : et ego - *semper tecum*.

Therefore will my people return here : and full days shall be found in them.

And they said : How doth God know, and is there knowledge in the Most High ?

Behold these are sinners ; and yet abounding in the world, they have obtained riches.

And I said : Then have I in vain justified my heart, and washed my hands among the innocent :

And I have been scourged all the day, and my chastisement hath been in the mornings.

If I said : I will speak thus : behold, I should condemn the generation of thy children.

I studied that I might know this thing : it is as labour in my sight :

Until I go into the sanctuary of God, and understand concerning their last ends.

But indeed for deceits thou hast put it to them : when they were lifted up, thou hast cast them down.

How are they brought to desolation ; they have suddenly ceased to be : they have perished by reason of their iniquity.

As the dream of them that awake, O Lord, so in thy city thou shalt bring their image to nothing.

For my heart hath been inflamed, and my reins have been changed : and I am brought to nothing, and I know not.

I am become as a beast before thee : and I am always with thee.

23 Tenuísti manum dexte-
ram meam, et in voluntate tua
deduxísti - *me* — : et cum gló-
ria - *suscepisti me*.

24 Quid enim mihi est in -
caelo? : et a te quid volui - *super*
terram?

25 Defécit caro mea et cor -
meum : Deus cordis mei, et pars
mea Deus - *in ætérnum*.

26 Quia ecce qui elóngant se
a te per - *ibunt* : perdidísti om-
nes qui forni - *cántur abs te*.

27 Mihi autem adhærere Deo
bonum - *est* — : pónere in Dó-
mino - *Deo spem meam*.

28 Ut annúntiem omnes præ-
dicatiónes - *tuas* : in portis - *fi-*
liæ Sion.

Ant. Cogitavérunt ímpii ut
locúti sunt nequítiam : iniqui-
tátem in excélsio locúti sunt.

Ant. Exúrge Domine et jú-
dica causam meam.

Thou hast held me by my
right hand; and by thy will
thou hast conducted me: and
with glory thou hast received me.

For what have I in heaven?
and besides thee what do I de-
sire upon earth?

For thee my flesh and my
heart hath fainted away: thou
art the God of my heart, and
the God that is my portion for
ever.

For behold they that go far
from thee shall perish: thou
hast destroyed all them that are
disloyal to thee.

But it is good for me to stick
close to my God, to put my
hope in the Lord God.

That I may declare all thy
praises in the gates of the
daughter of Sion.

The impious have thought
and spoken wickedness: they
have spoken iniquity on high.

Arise, O Lord, and judge
my cause.

PSALM lxxiii. (I. TONE.)

1 Ut quid Deus repu - *listi*
in finem : irátus est furor tuus
super oves - *páscuæ tuæ?*

2 Memor esto congregati -
onis tuæ : quam possedísti - *ab*
initio.

3 Redemísti virgam hære-
di - *tátis tuæ* : mons Sion in quo
habi - *tásti in eo*.

4 Leva manus tuas in supér-
bias e - *orum in finem* : quanta
inalignátus est ini - *micus in*
sancto.

O God, why hast thou cast
us off unto the end? why is
thy wrath enkindled against the
sheep of thy pasture?

Remember thy congregation,
which thou hast possessed from
the beginning.

The sceptre of thy inheri-
tance which thou hast redeem-
ed: Mount Sion, in which thou
hast dwelt.

Lift up thy hands against
their pride unto the end: see
what things the enemy hath
done wickedly in the sanctuary.

5 Et gloriáti sunt - *qui odérunt te* : in médio solemni - *tátis tuæ*.

6 Posuérunt signa - *sua signa* : et non cognovérunt sicut in éxitu - *super summum*.

7 Quasi in silva lignórum secúribus excidérunt, jánuas ejus - *in idípsum* : in secúri et áscia deje - *cérunt eam*.

8 Incendérunt igni sanctu - *árium tuum* : in terra polluérunt tabernáculum - *nóminis tui*.

9 Dixérunt in corde suo cognátio e - *órum simul* : Quiéscere faciámus omnes dies festos - *Dei a terra*.

10 Signa nostra non vídimus, jam non - *est Prophéta* : et nos non cog - *nóscet amplius*.

11 Usquequo Deus improperábit - *inimicus* : irratat adversárius nomen - *tuum in finem* ?

12 Ut quid avértis manum tuam et - *déxteram tuam* : de médio sinu - *tuo in finem* ?

13 Deus autem Rex noster - *ante sæcula* : operátus est salutem in - *médio terræ*.

14 Tu confirmásti in virtúte - *tua mare* : contribulásti cápita dra - *cónum in aquis*.

15 Tu confregísti - *cápita draconis* : dedísti eum escam pópulis - *Æthiopum*.

16 Tu dirupísti fontes - *et torrentes* : tu siccasti - *fluvios* *eorum*.

And they that hate thee have made their boasts, in the midst of thy solemnity.

They have set up their ensigns for signs ; and they knew not : both in the going out and on the highest top.

As with axes in a wood of trees, they have cut down at once the gates thereof : with axe and hatchet they have brought it down.

They have set fire to thy sanctuary : they have defiled the dwelling-place of thy name on the earth.

They said in their heart, the whole kindred of them together : Let us abolish all the festival days of God from the land.

Our signs we have not seen, there is now no prophet : and he will know us no more.

How long, O God, shall the enemy reproach ? is the adversary to provoke thy name for ever ?

Why dost thou turn away thy hand ; and thy right hand out of the midst of thy bosom for ever.

But God is our king before ages : he hath wrought salvation in the midst of the earth.

Thou by thy strength didst make the sea firm : thou didst crush the heads of the dragons in the waters.

Thou hast broken the heads of the dragon : thou hast given him to be meat for the Ethiopian people.

Thou hast broken up the fountains and the torrents : thou hast dried up the Ethan rivers.

17 Tuus est dies et - *tua est*
nox : tu fabricatus es au - *ró-*
ram et solem.

18 Tu fecisti omnes - *térmi-*
nos terræ : æstátem et ver tu
 plas - *másti ea.*

19 Memor esto hujus, ini-
 micus imprope - *rávit Dómino* :
 et pópulus insipiens incitávit -
nomen tuum.

20 Ne tradas béstiis ánimas
 oonfi - *téntes tibi* : et ánimas
 paúperum tuórum, ne oblivis -
caris in finem.

21 Réspice in testa - *mén-*
tum tuum : quia repléti sunt, qui
 obscuráti sunt terræ dómibus
 i - *niquitátum.*

22 Ne avertátur húmilis -
factus confúsus : pauper et in-
 ops laudábunt - *nomen tuum.*

23 Exúrge Deus júdica -
causam tuam : memor esto im-
 propriórum tuórum, eórum
 quæ ab insipiente sunt - *tota die.*

24 Ne obliviscáris voces ini-
 mi - *córum tuórum* : supérbia
 eórum qui te odérunt as - *cén-*
dit semper.

Ant. Exúrge Dómine et jú-
 dica causam meam.

Ÿ. Deus meus éripe me de
 manu peccatóris.

Ÿ. Et de manu contra legem
 agentis et iníqui.

Pater noster (*secreto*).

Ex tractatu Sancti Augustini
Episcopi super Psalmos. Ps.
liv. 1.

LECTIO IV.

Exáudi Deus orationem me-
am : et ne despexeris depreca-

Thine is the day, and thine
 is the night : thou hast made
 the moon and the sun.

Thou hast made all the bor-
 ders of the earth : the summer
 and the spring were formed by
 thee.

Remember this, the enemy
 hath reproached the Lord : and
 a foolish people hath provoked
 thy name.

Deliver not up to beasts the
 souls that confess to thee : and
 forget not to the end the souls
 of thy poor.

Have regard to thy cove-
 nant ; for they that are obscure
 of the earth have been filled
 with the dwellings of iniquity.

Let not the humble be turn-
 ed away with confusion : the
 poor and needy shall praise thy
 name.

Arise, O God, judge thy own
 cause : remember the reproach-
 es with which the foolish man
 hath reproached thee all the day.

Forget not the voices of thy
 enemies ; the pride of them
 that hate thee ascendeth con-
 tinually.

Arise, O Lord, and judge
 my cause.

O God, deliver me out of the
 hand of the sinner.

And out of the hand of the
 law-breaker and the unjust man.

Our Father (*in secret*).

From the treatise of St. Augus-
tine, Bishop, upon the Psalms.
Ps. liv.

LESSON IV.

Hear my prayer, O God, and
despise not my petition : attend

tionem meam: inténde mihi, et exaúdi me. Satagéntis, solíciti, in tribulatióne pósito, verba sunt ista. Orat multa pátiens, de malo liberári desíderans. Súperest ut videámus in quo malo sit: et cum dicere cœperit, agnoscámus ibi nosesse: ut, comunicáta tribulatióne, conjungámus oratiónem. Contristátus sum, inquit, in exercitatióne mea, et conturbátus sum. Ubi contristátus? Ubi conturbátus? *In exercitatióne mea*, inquit. Hómines malos, quos pátitur, commemorátus est: eamdemque passiónem malórum hóminum, exercitatiónem suam dixit. Ne putétis gratis esse malos in hoc mundo, et nihil boni de illis ágere Deum. Omnis malus aut ideo vivit, ut corrigátur: aut ideo vivit, ut per illum bonus exerceátur.

¶ Amicus meus ósculi me trádidi signo: quem osculátus fuero ipse est, tenéte eum: hoc malum fecit signum qui per ósculum ad implévit homicidium. * Infelix prætermísit pretium sanguinis, et in fine laqueo se suspéndit. ¶ Bonum erat ei si natus non fuisset homo ille. * Infelix prætermísit pretium sanguinis, et in fine laqueo se suspéndit.

LECTIO V.

Utinam ergo qui nos modo exercent, convertántur, et nobiscum exerceántur: tamen quámdiu ita sunt, ut exerceant, non eos odérinus: quia in eo, quod malus est quis córum, u-

to me and hear me. These are the words of a man in trouble, solicitude, and affliction. He prays in his great sufferings, desiring to be freed from some evil. Let us now see what evil he lies under: and having told us, let us acknowledge ourselves in it: that by partaking of the affliction we may join in his prayer. *I am become sorrowful in my exercise*, says he, and *I am troubled*. Where is he become sorrowful? where is he troubled? He says, *In my exercise*. He speaks of the wicked men whom he suffers, and calls such suffering of wicked men his exercise. Think not that the wicked are in the world for nothing, and that God does no good with them. Every wicked man lives, either to amend his life, or to exercise the good.

The sign by which my friend betrayed me was a kiss: whom I shall kiss, that is he: hold him fast: he that committed murder by a kiss gave this wicked sign. The unhappy wretch returned the price of blood, and in the end hanged himself. It had been good for that man, if he had never been born. The unhappy wretch returned the price of blood, and in the end hanged himself.

LESSON V.

Would to God then, that they that now exercise us were converted and exercised with us: but let us not hate them, though they continue to exercise us; for we know not whether they

trum usque in finem perseveratūrus sit, ignoramus. Et plerūque cum tibi vidēris odisse inimicum, fratrem odisti, et nescis. Diabolus et angeli ejus in Scripturis sanctis manifestati sunt nobis, quod ad ignem ætērnū sint destinati. Ipsorum tantum desperanda est correctio, contra quos habemus occultam luctam : ad quam luctam nos armat Apóstolus, dicens : *Non est nobis colluctatio adversus carnem et sanguinem* : id est, non adversus homines, quos vidētis, *sed adversus principes, et potestates, et rectores mundi tenebrarum harum*. Ne forte cum dixisset, *mundi* : intelligeres dæmones esse rectores cœli et terræ. *Mundi* dixit, *tenebrarum harum* : *mundi* dixit, *amatorum mundi* : *mundi* dixit, *impiorum et iniquorum* : *mundi* dixit, de quo dicit Evangelium : *Et mundus eum non cognovit*.

Ry. Judas mercator pessimus osculo petiit Dominum : ille ut agnus innocens non negavit Judæ osculum. * Denariorum numero Christum Judæis tradidit. Y. Melius illi erat si natus non fuisset. * Denariorum numero Christum Judæis tradidit.

LECTIO VI.

Quoniam vidi iniquitatem et contradictionem in civitate. Attēde gloriā crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultavē-

will persevere to the end in their wickedness. And many times when you imagine that you hate your enemy, it is your brother you hate, though you are ignorant of it. The holy Scriptures plainly shew us that the devil and his angels are doomed to eternal fire. It is only their amendment we may despair of, with whom we wage an invisible war ; for which the apostle arms us, saying : *Our conflict is not with flesh and blood*, that is, not with men you see before your eyes, *but with the princes, and powers, and rulers of the world of this darkness*. And lest by his saying, *of the world*, you might think perhaps that the devils are rulers of heaven and earth, he added, *of this darkness*. By the *world* then, he meant the lovers of the world : by the *world*, he meant the impious and the wicked : by the *world*, he meant that which the gospel speaks of : *And the world knew him not*.

The wicked merchant Judas kissed our Lord : he like an innocent lamb refused not the kiss to Judas. For a few pence he delivered Christ to the Jews. It had been better for him if he had never been born : For a few pence he delivered Christ to the Jews.

LESSON VI.

For I have seen injustice and strife in the city. See the glory of the cross. That cross that was the diversion of his enemies, is now placed on the fore-

runt. Effectus probavit virtutem : dómuit orbem, non ferro, sed ligno. Lignum crucis contuméliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant : *Si Filius Dei est, descendat de cruce.* Extendébat ille manus suas ad pópulum non credentem, et contradicentem. Si enim justus est, qui ex fide vivit, iníquus est, qui non habet fidem. Quod ergo hic ait, *iniquitatem*, perfidiam intéllege. Vidébat ergo Dóminus in civitate iniquitatem et contradiciónem, et extendébat manus suas ad pópulum non credentem, et contradicentem : et tamen et ipsos expéctans dicebat, *Pater, ignósce illis, quia nesciunt quid faciunt.*

Ry. Unus ex discipulis meis tradet me hodie. Væ illi per quem tradar ego : * Melius illi erat si natus non fuisset. Y. Qui intíngit mecum manum in parópside, hic me traditúrus est in manus peccatórum. * Melius illi erat si natus non fuisset. Unus ex discipulis meis tradet me hodie. Væ illi per quem tradar ego : Melius illi erat si natus non fuisset.

heads of kings. This effect is a proof of his power : he conquered the world not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who, as they stood before it, shook their heads and said : *If he is the Son of God, let him come down from the cross.* He stretched forth his hand to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that has not faith. By *injustice* then here you must understand infidelity. Our Lord therefore saw injustice and strife in the city, and stretched forth his hands to an unbelieving and seditious people ; and yet he waited for them, saying : *Father, forgive them, for they know not what they do.*

One of my disciples will this day betray me : wo to him by whom I am betrayed : it had been better for him if he had never been born. He that dips his hand with me in the dish, is the man that will deliver me into the hands of sinners. It had been better for him if he had never been born. One of my disciples will this day betray me : wo to him by whom I am betrayed : it had been better for him if he had never been born.

THIRD NOCTURN.

Ant. Dixit iniquis : Nolite loqui adversus Deum iniquitatem.

I said to the wicked : Speak not iniquity against God.

PSALM LXXIV. (VIII. TONE.)

1 Confitébimur tibi - *Deus* :
confitébimur et invocábimus -
nómen tuum.

2 Narrábimus mirabília -
tua : cum accépero tempus, ego
justítias - *judicábo.*

3 Liquefácta est terra, et
omnes qui hábitant in - *ea* : ego
confirmávi co - *lúmnas ejus.*

4 Dixi iníquis, Nolíte iní-
que - *ágere* : et delinquentibus,
Nolíte exal - *táre cornu.*

5 Nolíte extóllere in altum
cornu - *vestrum* : nolíte loqui
adversus Deum in - *iquitátem.*

6 Quia neque ab Oriénte ne-
que ab Occidénte, neque a de-
sértis - *móntibus* : quóniam -
Deus judex est.

7 Hunc humiliat et hunc
e - *xáltat* : quia calix in manu
Dómini, vini meri - *plenus*
misto.

8 Et inclinávit ex hoc in
hoc, verúmtamen fæx ejus non
est exinan - *ita* : bibent omnes
pecca - *tóres terræ.*

9 Ego autem annuntiábo in
- *sæculum* : cantábo - *Deo Jacob.*

10 Et ómnia córnua pecca-
tórum con - *fríngam* : et exal-
tabúntur - *córnua justí.*

Ant. Dixit iníquis : Nolíte
loqui adversus Deum iniquitá-
tem.

Ant. Terra trémuit et quié-
vit, dum exúrgeret in iudício
Deus.

PSALM LXXV. (VIII. TONE.)

1 Notus in Judaæa - *Deus* :
in Israel magnum - *nomen ejus.*

We will praise thee, O God :
we will praise, and we will call
upon thy name.

We will relate thy wondrous
works : when I shall take a
time, I will judge justice.

The earth is melted and all
that dwell therein : I have es-
tablished the pillars thereof.

I said to the wicked : Do not
act wickedly : and to the sin-
ners : Lift not up the horn.

Lift not up your horn on
high : speak not iniquity a-
gainst God.

For neither from the east,
nor from the west, nor from
the desert hills : for God is the
judge.

One he putteth down, and
another he lifteth up. For in
the hand of the Lord there is a
cup of strong wine full of mix-
ture.

And he hath poured it out
from this to that : but the dregs
thereof are not emptied ; all the
sinners of the earth shall drink.

But I will declare for éver :
I will sing to the God of Ja-
cob.

And I will break all the horns
of sinners : but the horns of the
just shall be exalted.

I said to the wicked : Speak
not iniquity against God.

The earth trembled and was
silent, while God arose to judg-
ment.

In Judea God is known, his
name is great in Israel.

2 Et factus est in pace locus
- ejus : et habitatio - ejus in
Sion.

3 Ibi confrégit poténtias - ár-
cum : scutum - gládium et bel-
lum.

4 Illúminans tu mirabíliter
a móntibus æ - ternis : turbáti
sunt omnes insipi - entes corde.

5 Dormiérunt somnum - su-
um : et nihil invenérunt omnes
viri divitiárum, in - mánibus suis.

6 Ab increpatióne tua Deus
Ja - cob — : dormitavérunt qui
ascend - éruñt equos.

7 Tu terríbilis es et quis re-
sistet - tibi ? : ex tunc - ira tua.

8 De cœlo audítum fecísti
ju - dicium : terra trémuit - et
quíévit.

9 Cum exúrgeret in judi-
cium - Deus : ut salvos fáceret
omnes mansu - étos terræ.

10 Quóniam cogitátio hómi-
nis confitébitur - tibi : et reli-
quæ cogitátionis diem festum
- agent tibi.

11 Vovéte et réddite Dómi-
no Deo - vestro : omnes qui in
circúitu ejus af - fértis múnera.

12 Terríbili et ei qui aufert
spíritum - princípum : terríbili
apud - reges terræ.

Ant. Terra trémuit et quié-
vit, dum exúrgeret in judicio
Deus.

Ant. Indie tribulatiónis meæ,
Deum exquisívi mánibus meis.

And his place is in peace, and
his abode in Sion.

There hath he broken the
power of bows, the shield, the
sword, and the battle.

Thou enlightenest wonder-
fully from the everlasting hills :
all the foolish of heart were
troubled.

They have slept their sleep ;
and all the men of riches have
found nothing in their hands.

At thy rebuke, O God of
Jacob, they have all slumbered
that mounted on horseback.

Thou art terrible, and who
shall resist thee ? from that
time thy wrath.

Thou hast caused judgment
to be heard from heaven : the
earth trembled and was still.

When God arose in judg-
ment, to save all the meek of
the earth.

For the thought of man shall
give praise to thee : and the
remainders of the thought shall
keep holiday to thee.

Vow ye, and pay to the Lord
your God : all you that round
about him bring presents.

To him that is terrible, even
to him who taketh away the
spirit of princes ; to the terri-
ble with the kings of the earth.

The earth trembled and was
silent, while God arose to judg-
ment.

In the day of my tribulation
I sought God with my hands
lifted up to him.

PSALM LXXVI.

I Voce mea ad - Dominum

(VII. TONE.)

I cried to the Lord with my

clamavi: voce mea ad Deum
et in - *téndit mihi*.

2 In die tribulatiónis meæ
Deum exquisívi, mánibus meis
nocte - *contra eum*: et non -
sum deceptus.

3 Rénuít consolári - *ánima*
mea: memor fui Dei et delec-
tátus sum, et exercitátus sum
et defécit - *spíritus meus*.

4 Anticipavérunt vigílias -
óculi mei: turbátus sum et non
- *sum locútus*.

5 Cogitávi - *dies antiquos*:
et annos ætérnos in - *mente há-*
bui.

6 Et meditátus sum nocte
cum - *corde meo*: et exercitábar
et scopébam - *spíritum meum*.

7 Numquid in ætérnum
pro - *jiciet Deus*: aut non ap-
pónet ut compla - *cítior sit ad-*
huc?

8 Aut in finem misericór-
diam - *suam abscíndet*: a gene-
ratióne in gene - *ratióne*.

9 Aut obliviscétur mise - *ré-*
ri Deus? : aut continébit in ira
sua miseri - *córdias suas*?

10 Et - *dixi*, Nunc cœpi :
hæc mutátio - *déxteræ Excélsi*.

11 Memor fui - *óperum Dó-*
mini: quia memor ero ab infí-
tio mira - *bílium tuórum*.

12 Et meditábor in ómnibus
o - *péribus tuis*: et in adinven-
tió nibus tuis - *exercébor*.

13 Deus in sancto via tua,
quis Deus magnus sic - *Deus*
noster? : tu es Deus qui facis -
mirabília.

voice; to God with my voice,
and he gave ear to me.

In the day of my trouble, I
sought God: with my hands
lifted up to him in the night,
and I was not deceived.

My soul refused to be com-
forted: I remembered God,
and was delighted, and was ex-
ercised, and my spirit swooned
away.

My eyes prevented the
watches: I was troubled, and
I spoke not.

I thought upon the days of
old; and I had in my mind the
eternal years.

And I meditated in the night
with my own heart, and I was
exercised, and I swept my
spirit.

Will God then cast off for
ever? or will he never be more
favourable again?

Or will he cut off his mercy
for ever, from generation to ge-
neration?

Or will God forget to shew
mercy? or will he in his anger
shut up his mercies?

And I said: Now have I be-
gun: this is the change of the
right hand of the Most High.

I remembered the works of
the Lord; for I will be mind-
ful of thy wonders from the be-
ginning.

And I will meditate on all
thy works; and will be em-
ployed in thy inventions.

Thy way, O God, is in the
holy place; who is the great
God like our God? Thou art
the God that doest wonders.

14 Notam fecísti in pópulis
vir - *tútem tuam* : redemísti in
bráchio tuo pópulum tuum, fí-
lios - *Jacob et Joseph.*

15 Vidérunt te aquæ Deus,
vi - *dérunt te aquæ* : et timué-
runt et turbátæ - *sunt abyssi.*

16 Multitúdo - *sónitus aquá-*
rum : vocem de - *dérunt nubes.*

17 Etenim sagittæ - *tuæ*
tránseunt : vox tonítrui - *tui in*
rota.

18 Illuxérunt coruscatiónes
tuæ - *orbi terræ* : commóta est
et con - *trémuit terra.*

19 In mari via tua, et sémi-
tæ tuæ in - *aquis multis* : et ves-
tigia tua non - *cognoscéntur.*

20 Deduxísti sicut oves -
pópulum tuum : in manu - *Moysi*
et Aaron.

Ant. In die tribulatiónis meæ,
Deum exquisivi mánibus meis.

Ÿ. Exúrge Domine.

R. Et júdica causam meam.

Pater noster (*secreto*).

De Epistola prima beati Pauli
Apostoli ad Corinthios, cap.
xi. 17.

LECTIO VII.

Hoc autem præcípio : non
laudans, quod non in mélius,
sed in detérius convenítis.
Primum quidem conveniénti-
bus vobis in Ecclesiám, áudio
scissúras esse inter vos, et ex
parte credo. Nam opórtet et
hæreses esse, ut et qui probáti
sunt, manifesti fiant in vobis.
Conveniéntibus ergo vobis in

Thou hast made thy power
known among the nations: with
thy arm thou hast redeemed thy
people, the children of Jacob
and Joseph.

The waters saw thee, O God,
the waters saw thee; and they
were afraid, and the depths were
troubled.

Great was the noise of the
waters: the clouds sent out a
sound.

For thy arrows pass: the
voice of thy thunder in a wheel.

Thy lightnings enlightened
the world: the earth shook and
trembled.

Thy way is in the sea, and
thy paths in many waters; and
thy footsteps shall not be known.

Thou hast conducted thy
people like sheep, by the hand
of Moses and Aaron.

In the day of my tribulation,
I sought after God with my
hands *lifted up to him.*

Ÿ. Arise, O Lord.

R. And judge my cause.

Our Father (*in secret*).

From the first Epistle of St. Paul
the Apostle to the Corinthians,
chap. xi. 17.

LESSON VII.

Now this I ordain; not prais-
ing you, that you come toge-
ther, not for the better, but for
the worse. For first of all I
hear that when you come toge-
ther in the church, there are
divisions among you, and in
part I believe it. For there
must be also heresies; that they
also, who are approved, may

unum, jam non est Dóminicam cœnam manducáre. Unusquisque enim suam cœnam præsumit ad manducándum. Et álius quidem ésurit, álius autem ébrius est. Numquid domos non habétis ad manducándum, et bibéndum? Aut Ecclesiám Dei contémnitis, et confúnditiseos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

R̃. Eram quasi agnus ínno-cens: dúctus sum ad immolándum et nesciébam: consílium fecérunt inimíci mei advérsus me dicéntes: *Veníte mittámus lignum in panem ejus, et eradámus eum de terra vivéntium. Ṽ. Omnes inimíci mei advérsus me cogitábant mala mihi verbum iníquum mandavérunt advérsus me dicéntes: *Veníte mittámus lignum in panem ejus, et eradámus eum de terra vivéntium.

LECTIO VIII.

Ego enim accépi a Dómino, quod et tradídi vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. Simíliter et cálicem, postquam cœnavit, dicens: Hic calix novum testaméntum est in meo ságuine. Hoc fácite quotiescúmque bibétis, in meam commemorationem. Quotiescúmque enim

be made manifest among you. When you come together therefore into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

I was like an innocent lamb; I was led to be sacrificed, and I knew it not: my enemies conspired against me, saying: Come, let us put wood into his bread, and root him out of the land of the living. All my enemies contrived mischief against me; they uttered a wicked speech against me, saying: Come, let us put wood into his bread, and root him out of the land of the living.

LESSON VIII.

For I have received that which also I delivered to you, that the Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye (as often as you shall drink it) for the

manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis donec véniat.

R. Una hora non potuístis vigiláre mecum, qui exhortabámini mori pro me? * Vel Judam non vidétis quómodo non dormit, sed festínat trádere me Judæis? *Ÿ.* Quid dormítis? Surgite et oráte ne intrétis in tentatiónem. * Vel Judam non vidétis quómodo non dormit, sed festínat trádere me Judæis?

commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he comes.

Could ye not watch one hour with me, ye that were resolved to die for me? Or do ye not see Judas, how he sleeps not, but makes haste to betray me to the Jews? Why do ye sleep? Arise and pray, lest ye fall into temptation. Or do ye not see Judas, how he sleeps not, but makes haste to betray me to the Jews?

LECTIO IX.

Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indigne: reus erit Córporis et Ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indigne, judícium sibi mandúcat et bibit, non dijúdicans corpus Dómini. Ideo inter vos multi infirmi, et imbecíles, et dórmunt multi. Quod si nosmetípsos dijudicáremus, non útique judicáremur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur. Itaque fratres mei, cum convenítis ad manducándum, invicem expectáte. Si quis ésurit, domi mandúcet: ut non in judícium conveniátis. Cétera autem, cum vénero, dispónam.

LESSON IX.

Wherefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world. Wherefore, my brethren, when you come together to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order when I come.

R. *Seniôres pópuli const-*

The elders of the people

lium fecerunt: * Ut Jesum dolo tenèrent et occiderent: cum gladiis et fustibus exierunt tamquam ad latrónem. V. Collegérunt Pontífices et Pharisæi concílium. * Ut Jesum dolo tenèrent et occiderent: cum gladiis et fustibus exierunt tamquam ad latrónem. R. Seniores pópuli consílium fecerunt: Ut Jesum dolo tenèrent et occiderent: cum gladiis et fustibus exierunt tamquam ad latrónem.

consulted together: How they might by some craft apprehend Jesus and kill him: they went out with swords and clubs as to a thief. The priests and pharisees held a council. How they might by some craft apprehend Jesus and kill him: they went out with swords and clubs as to a thief. The elders of the people consulted together: How they might by some craft apprehend Jesus and kill him: they went out with swords and clubs as to a thief.

Maundy Thursday at Lauds.

Ant. Justificéris Domine in sermonibus tuis, et vincas cum judicáris.

Mayest thou be justified, O Lord, in thy words, and overcome when thou art judged.

PSALM I. (VIII. TONE.)

1 Miserére mei - *Deus*: secundum magnam miseri - *córdiam tuam*.

Have mercy on me, O God, according to thy great mercy.

2 Et secundum multitudinem miserationum tu - *arum*: dele iniqui - *tátem meam*.

And according to the multitude of thy tender mercies blot out my iniquities.

3 Amplius lava me ab iniquitate - *mea*: et a peccáto - *meo munda me*.

Wash me yet more from my iniquity: and cleanse me from my sin.

4 Quóniam iniquitátem meam ego cog - *nósko*: et peccátum meum contra - *me est semper*.

For I know my iniquity: and my sin is always before me.

5 Tibi soli peccávi et malum coram te - *feci*: ut justificéris in sermónibus tuis, et vincas cum - *judicáris*.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 Ecce enim in iniquitatibus concéptus - *sum* —: et in peccátis concépit me - *mater mea*.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

7 Ecce enim veritátem di-

For behold thou hast loved

lex - *isti*: incerta et occulta sapientiae tuae, manifes - *tasti mihi*.

8 Aspérget me hyssópo et mun - *dábor*: lavábis me et super nivem - *dealbábor*.

9 Audítui meo dabis gáudium et læ - *títiam*: et exultábunt ossa hu - *miliáta*.

10 Avérte fáciem tuam a peccátis - *meis*: et omnes iniquitátes - *meas dele*.

11 Cor mundum crea in me - *Deus*: et Spíritum rectum innova in vis - *céribus meis*.

12 Ne projícias me a fácie - *tua*: et spíritum sanctum tuum ne - *auferas a me*.

13 Redde mihi lætítiam salutaris - *tui*: et spíritu princi - *páli confirma me*.

14 Docébo iníquos vias - *tuas*: et ímpii ad te - *converténtur*.

15 Líbera me de sanguínibus Deus, Deus salútis - *meæ*: et exultábit lingua mea jus - *títiam tuam*.

16 Dómine lábia mea a - *péries*: et os meum annuntiábit - *laudem tuam*.

17 Quóniam si voluísses sacrificium dedissem - *útique*: holocaustis non - *delectáberis*.

18 Sacrificium Deo spíritus contribu - *latus*: cor contritum et humiliátum Deus - *non despícies*.

19 Benígne fac Dómine in bona voluntáte tua Si - *on* —: ut ædificéntur - *muri Jerúsalem*.

truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins: and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion: that the walls of Jerusalem may be built up.

20 Tunc acceptábis sacrificium justitiæ, oblationes et holo - caústa : tunc impénent super altáre - *tuum vitulos.*

Ant. Justificéris Domine in sermónibus tuis, et vincas cum judicáris.

Ant. Dominus tamquam ovis ad víctimam ductus est, et non apéruit os suum.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offering: then shall they lay calves upon thy altar.

Mayest thou be justified, O Lord, in thy words, and overcome when thou art judged.

The Lord was led like a sheep to the slaughter, and he opened not his mouth.

PSALM lxxxix. (II. TONE.)

1 Domine refúgium factus es - *nobis* : a generatióne in genere - *rationem.*

2 Priúsqvam montes fierent, aut formarétur terra et - *orbis* : a sæculo et usque in sæculum - *tu es Deus.*

3 Ne avértas hóminem in humili - *tátem* : et dixísti, Convertimini - *filií hóminum.*

4 Quóniam mille anni ante óculos - *tuos* : tamquam dies hestérna - *quæ prætériit.*

5 Et custódiain - *nocte* : quæ pro níhilo habéntur eórum - *anni erunt.*

6 Mane sicut herba tránseat, mane flóreat et - *tránseat* : vespere décidat, indúret - *et aréscat.*

7 Quia defécimus in ira - *tua* : et in furóre tuo tur - *báti sumus.*

8 Posuísti iniquitates nostras in conspéctu - *tuo* : sæculum nostrum in illuminatióne - *vultus tui.*

9 Quóniam omnes dies nostri defe - *cérunt* : et in ira - *tua defécimus*

Lord, thou hast been our refuge: from generation to generation.

Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

For a thousand years in thy sight are but as yesterday, which is past and gone.

And as a watch in the night, as things that are counted nothing, so shall thy years be.

In the morning man shall grow up like grass, in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

For in thy wrath we are quickly consumed: and are troubled in thy indignation.

Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

For all our days are spent: and in thy wrath we have fainted away.

10 Anni nostri sicut aranea medita - *búntur* : dies annorum nostrorum in ipsis, septuaginta anni.

11 Si autem in potentatibus octoginta - *anni* : et amplius eorum - *labor et dolor*.

12 Quoniam supervénit manus - *túdo* : et cor - *ripiémur*.

13 Quis novit potestatem iræ - *tuæ* : et præ timóre tuo, iram tuam di - *numerare* ?

14 Dexteram tuam sic notam - *fac* — : et eruditós corde in - *sapiéntia*.

15 Convertere Dómine úsque - *quo* — ? et deprecábilis esto super - *servos tuos*.

16 Repléti sumus mane misericórdia - *tua* : et exultávimus et delectáti sumus, ómnibus diébus *nostris*.

17 Lætáti sumus pro diébus, quibus nos humili - *ásti* : annis quibus - *vidimus mala*.

18 Réspice in servos tuos, et in ópera - *tua* : et dirige - *filios eorum*.

19 Et sit splendor Dómini Dei nostri super nos, et ópera mánuum nostrárum dirige super - *nos* — : et opus mánuum nos - *trárum dirige*.

Ant. Dominus tamquam ovis ad víctimam ductus est, et non apéruit os suum.

Ant. Contritum est cor meum in medio meí, contremué-runt omnia ossa mea.

Our years shall be considered as a spider : the days of our years in them are threescore and ten years.

But if in the strong they be fourscore years : and what is more of them is labour and sorrow.

For mildness is come upon us ; and we shall be corrected.

Who knoweth the power of thy anger : and for thy fear can number thy wrath ?

So make thy right hand known ; and make us learned in heart in wisdom.

Return, O Lord, how long, and be entreated in favour of thy servants.

We are filled in the morning with thy mercy ; and we are rejoiced, and are delighted all our days.

We have rejoiced for the day in which thou hast humbled us : for the years in which we have seen evils.

Look upon thy servants, and upon their works : and direct their children.

And let the brightness of the Lord our God be upon us, and direct thou the works of our hands over us : yea, the work of our hands do thou direct.

The Lord was led like a sheep to the slaughter, and he opened not his mouth.

My heart is broken within me, all my bones have trembled.

PSALM lxii. (VIII. TONE.)

I Deus Deus - meus : ad te e - luce vigilo.

O God, my God, to thee do I watch at break of day.

2 Sitivit in te *ánima - mea* :
quam multipliciter tibi - *caro*
mea.

3 In terra desérta et ínvia
et ina - *quósa* : sic in sancto ap-
páruí tibi, ut vidérem virtútem
tuam et - *glóriam tuam*.

4 Quóniam mélior est mise-
ricórdia tua super - *vítas* : lábia
- *mea laudábunt te*.

5 Sic benedicam te in vita -
mea : et in nómine tuo levábo -
manus meas.

6 Sicut ádipe et pinguédine
repleátur *ánima - mea* : et lá-
biis exultatiónis lau - *dábit os*
meum.

7 Si memor fui tui super
stratum meum, in matutínis
meditábor in - *te* — : quia fuísti
ad - *jútor meus*.

8 Et in velaménto alárum
tuárum exultábo, adhæsit áni-
ma mea post - *te* — : me sus-
cépit - *déxtera tua*.

9 Ipsi vero in vanum quæsi-
érunt ánimam meam, introí-
bunt in inferióra - *terræ* : tra-
déntur in manus gládii, partes -
vúlpium erunt.

10 Rex vero lætábitur in
Deo, laudabúntur omnes qui
jurant in - *eo* : quia obstrúc-
tum est os lo - *quéntium iníquua*.

For thee my soul hath thirst-
ed : for thee my flesh, O how
many ways !

In a desert land, and where
there is no way, and no water :
so in the sanctuary have I come
before thee, to see thy power
and thy glory.

For thy mercy is better than
lives : thee my lips shall praise.

Thus will I bless thee all my
life long : and in thy name I
will lift up my hands.

Let my soul be filled as with
marrow and fatness : and my
mouth shall praise thee with
joyful lips.

If I have remembered thee
on my bed, I will meditate on
thee in the morning ; because
thou hast been my helper.

And I will rejoice under the
covert of thy wings : my soul
hath stuck close to thee : thy
right hand hath received me.

But they have sought my
soul in vain, they shall go into
the lower parts of the earth :
they shall be delivered into the
hands of the sword, they shall
be the portions of foxes.

But the king shall rejoice in
God : all they shall be praised
that swear by him : because
the mouth is stopped of them
that speak wicked things.

PSALM lxi. (VIII. TONE.)

1 Deus misereátur nostri, et
benedícat - *nobis* : illúminet
vultum suum super nos, et mi-
sere - *átur nostri*.

May God have mercy on us,
and bless us : may he cause the
light of his countenance to
shine upon us, and may he have
mercy on us.

2 Ut cognoscámus in terra

That we may know thy way

viam - tuam : in ómnibus géntibus salu - táre tuum.

3 Confíteántur tibi pópuli - Deus : confíteántur tibi - pópuli omnes.

4 Læténtur et exúltent - gentes : quóniam júdicas pópulos in æquitáte, et gentes in - terra dirigis.

5 Confíteántur tibi pópuli Deus, confíteántur tibi pópuli - omnes : terra dedit - fructum suum.

6 Benedícat nos Deus Deus noster, benedícat nos - Deus : et métuant eum omnes - fines terræ.

Ant. Contrítum est cor meum in medio mei, contremué-runt omnia ossa mea.

Ant. Exhortatus es in virtute tua, et in refectione sancta tua Domine.

upon earth, thy salvation in all nations.

Let people confess to thee, O God: let all people give praise to thee.

Let the nations be glad and rejoice; for thou judgest the people with justice, and directest the nations upon earth.

Let the people, O God, confess to thee, let all the people give praise to thee. The earth hath yielded her fruit.

May God, our own God, bless us: may God bless us: and all the ends of the earth fear him.

My heart is broken within me, all my bones have trembled.

Thou hast encouraged us with thy power, and thy holy refreshment, O Lord.

THE CANTICLE OF MOSES.

Exod. xv. (IV. TONE.)*

1 Cantémus Domino : glorióse enim magnifi - cáus est—: equum et ascensórem de - jécit in mare.

2 Fortitúdo mea et laus - mea Dóminus : et factus est mihi - in ¹ salútem.

3 Iste Deus meus, et glori-fi - cábo eum : Deus patris mei, et exal - tá ¹ bo eum.

4 Dóminus quasi vir pug-nátor, omnípotens - nomen e-jus : currus Pharaónis, et ex-ércitum ejus pro - jécit in mare.

5 Elécti príncipes ejus sub-mérsi sunt, in - Mari rubro :

Let us sing to the Lord; for he is gloriously magnified: the horse and the rider he hath thrown into the sea.

The Lord is my strength and my praise: and he is become salvation to me.

He is my God, and I will glorify him: the God of my father, and I will exalt him.

The Lord is as a man of war, Almighty is his name: Pharaoh's chariots and his army he hath cast into the sea.

His chosen captains are drowned in the Red Sea: the

* In the pointing of this Tone, the upright hyphen (') denotes that the syllable before it is to be sung to two notes. On the other hand, the tie (~) connecting two syllables shews that they are to be sung to one note.

Abyssi operuérunt eos, descenderunt in profúndum - *qua¹ si lapis.*

6 Dextera tua Dómine magnificáta est in fortitúdine, dextera tua Dómine percússit - *inimicum* : Et in multítudine glóriæ tuæ, deposuisti adversários tuos.

7 Misisti iram tuam, quæ devorávit eos - *sicut stipulam* : Et in spiritu furóris tui congregæ - *gátæ sunt aquæ.*

8 Stetit - *unda fluens* : congregatæ sunt abyssi in - *médio mari.*

9 Dixit inimícus, Pérsequar et - *comprehendam* : dívidam spólia, implébitur - *ánima mea.*

10 Evaginábo - *gládium meum* : interficiet eos - *ma¹ nus mea.*

11 Flavit spíritus tuus, et opéruit - *eos mare* : submersi sunt quasi plumbum, in aquis - *ve¹ heméntibus.*

12 Quis símilis tui in - *fortibus Dómine?* : quis símilis tui, magníficus in sanctitáte, terríbilis atque laudábilis faciens - *mi¹ rabília?*

13 Extendísti manum tuam, et devorávit - *eos terra* : Dux fuísti in misericórdia tua, pópulo quem - *re¹ demísti.*

14 Et portásti eum in fortitúdine tua : ad habitáculum - *sanc¹ tum tuum.*

15 Ascenderunt pópuli et irátí sunt — : dolóres obtinuerunt habita - *tores Philisthiim.*

16 Tunc conturbátí sunt

depths have covered them, they are sunk to the bottom like a stone.

Thy right hand, O Lord, is magnified in strength : thy right hand, O Lord, hath slain the enemy. And in the multitude of thy power, thou hast put down thy adversaries.

Thou hast sent thy wrath, which hath devoured them like stubble. And with the blast of thy anger the waters were gathered together.

The flowing water stood, the depths were gathered together in the midst of the sea.

The enemy said : I will pursue and overtake, I will divide the spoils, my soul shall have its fill.

I will draw my sword, my hand shall slay them.

Thy wind blew, and the sea covered them : they sunk as lead in the mighty waters.

Who is like to thee among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

Thou stretchedst forth thy hand, and the earth swallowed them. In thy mercy thou hast been a leader to the people whom thou hast redeemed.

And in thy strength thou hast carried them to the holy habitation.

Nations rose up, and were angry : sorrows took hold of the inhabitants of Philisthiim. Then were the princes o'

principes Edom, robústos Moab ob - *ti-nuit tremor* : ob-riguerunt omnes habita - *tó* ¹ *res Chánaan.*

17 Irruat super eos for - *mi-do et pavor* : in magnitúdine - *bráchii tui.*

18 Fiant immóbiles quasi lapis, donec pertránseat pópulus - *tuus Dómine* : donec pertránseat pópulus tuus iste, - *quem possedisti.*

19 Introdúces eos, et plantábis in monte heredi - *tátis tuæ* : firmíssimo habitáculo tuo, quod ope - *rátus es Dómine.*

20 Sanctuárium tuum Dómine, quod firmavérunt - *manus tuæ* : Dóminus regnábit in æ - *térnum et ultra.*

21 Ingréssus est enim eques Phárao, cum cúrribus et equítibus - *e-jus in mare* : et redúxit super eos Dóminus - *a* ¹ *quas maris.*

22 Filii autem Israel ambula - *vérunt per siccum* : in - *médio ejus.*

Ant. Exhortátus es in vir-tute tua, et in refectione sancta tua Domine.

Ant. Oblátus est quia ipse voluit, et peccáta nostra ipse portávit.

Edom troubled, trembling seized on the stout men of Moab : all the inhabitants of Canaan became stiff.

Let fear and dread fall upon them, in the greatness of thy arm.

Let them become immoveable as a stone, until thy people, O Lord, pass by ; until this thy people pass by, which thou hast possessed.

Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord.

Thy sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever.

For Pharaoh went in on horseback, with his chariots and horsemen into the sea : and the Lord brought back upon them the waters of the sea.

But the children of Israel walked on dry ground in the midst thereof.

Thou hast encouraged us with thy power and thy holy refreshment, O Lord.

He was offered up, because he himself desired it, and he himself carried our sins.

PSALM cxlviii. (II. TONE.)

1 Laudáte Dóminum de - *cælis* : laudáte eum - *in excélsis.*

2 Laudáte eum omnes an - *géli - ejus* : laudáte eum omnes vir - *tutes ejus.*

3 Laudáte eum sol et - *luna* :

Praise ye the Lord from the heavens : praise ye him in the high places.

Praise ye him all his angels : praise ye him all his hosts.

Praise ye him, O sun and

laudáte eum omnes - *stellæ et lumen.*

4 Laudáte eum cœli cœ - *lôrum* : et aquæ omnes quæ super cœlos sunt, laudent - *nomen Dómini.*

5 Quia ipse dixit et facta sunt : ipse mandávit - *et creáta sunt.*

6 Státuit ea in ætérnum, et in sæculum - *sæculi* : præceptum pósuit et non - *præteribit.*

7 Laudáte Dóminum de - *terra* : dracones et - *omnes abyssi.*

8 Ignis grando nix glácies, spíritus procel - *lárum* : quæ faciunt - *verbum ejus.*

9 Montes et omnes - *colles* : ligna fructífera et - *omnes cedri.*

10 Béstiæ et univérsa - *pécora* : serpéntes et - *vólucres pennátæ* :

11 Reges terræ et omnes - *pópuli* : príncipes et omnes - *júdices terræ.*

12 Júvenes et vírgines, senes cum junióribus laudent nomen - *Dómini* : quia exaltátum est nomen - *ejus solius.*

13 Conféssio ejus super cœlum et - *terram* : et exaltávit cornu - *pópuli sui.*

14 Hymnus ómnibus sanctis - *ejus* : filiis Israel, pópulo appropin - *quánti sibi.*

moon : praise him all ye stars and light.

Praise him yè heavens of heavens ; and let all the waters that are above the heavens praise the name of the Lord.

For he spoke, and they were made ; he commanded, and they were created.

He hath established them for ever, and for ages of ages : he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills, fruitful trees, and all cedars.

Beasts and all cattle : serpents and feathered fowls.

Kings of the earth, and all people : princes and all judges of the earth.

Young men and maidens : let the old with the younger praise the name of the Lord : for his name alone is exalted.

The praise of him is above heaven and earth ; and he hath exalted the horn of his people.

A hymn to all his saints ; to the children of Israel, a people approaching to him.

PSALM cxlix.

1 Cantáte Dómino canticum - *novum* : laus ejus in Ec - *clésia Sanctórum.*

2 Lætétur Israel in eo qui fecit - *eum* : et filii Sion exúltent in - *rege suo.*

Sing ye to the Lord a new canticle : let his praise be in the church of the saints.

Let Israel rejoice in him that made him : and let the children of Sion be joyful in their king.

3 Laudent nomen ejus in -
cho-ro : in tympano et psaltério
- psallant ei :

4 Quia beneplácitum est Dó-
mino, in pópulo - suo : et ex-
altávit mansuétos - in salútem.

5 Exultábunt sancti in - gló-
ria : lætabúntur in cu - bílibus
suis.

6 Exaltatiónes Dei in gút-
ture e - órum : et gládii ancí-
pites in - mánibus eórum :

7 Ad faciéndam vindíctam
in nati - ónibus : increpati -
ónes in pópulis :

8 Ad alligandos reges eó-
rum in corn - pédibus : et nó-
biles eórum in - mánicis fér-
reis :

9 Ut fácient in eis judícium
con - scriptum : glória hæc est
ómnibus - sanctis ejus.

Let them praise his name in
choir : let them sing to him
with the timbrel and the psaltery.

For the Lord is well pleased
with his people : and he will
exalt the meek unto salvation.

The saints shall rejoice in
glory : they shall be joyful in
their beds.

The high praises of God
shall be in their mouth : and
two-edged swords in their
hands :

To execute vengeance upon
the nations, chastisements a-
mong the people.

To bind their kings with fet-
ters, and their nobles with ma-
nacles of iron.

To execute upon them the
judgment that is written : this
glory is to all his saints.

PSALM cl.

1 Laudáte Dóminum in
sanctis - ejus : laudáte eum in
firmaménto vir - tútis ejus.

2 Laudáte eum in virtútibus
- ejus : laudáte eum secúndum
multitúdinem magni - túdinis
ejus.

3 Laudáte eum in sono -
tubæ : laudáte eum in psal-
tério et cíthara.

4 Laudáte eum in tympano
et - choro : laudáte eum in -
chordis et órgano.

5 Laudáte eum in cymbalis
benesonántibus, laudáte eum in
cymbalis jubilati - ónis : omnis
spíritus - laudet Dóminum.

*Ant. Oblátus est quia ipse
vóluit, et peccáta nostra ipse
portávit.*

Praise ye the Lord in his
holy places : praise ye him in
the firmament of his power.

Praise ye him for his mighty
acts : praise ye him according
to the multitude of his great-
ness.

Praise him with sound of
trumpet : praise him with psal-
tery and harp.

Praise him with timbrel and
choir : praise him with strings
and organs.

Praise him on high-sounding
cymbals : praise him on cym-
bals of joy : let every spirit
praise the Lord.

He was offered up, because
he himself desired it, and he
himself carried our sins.

Ÿ. Homo pacis meæ in quo speravi.

Ry. Qui edebat panes meos ampliavit adversum me supplantationem.

Ant. Tráditor autem dedit eis signum dicens: Quem osculatus fuero ipse est, tenete eum.

The man of my affection in whom I confided.

He who has eaten my bread hath most wickedly supplanted me.

The traitor gave them a sign, saying: He that I shall kiss, that is he, hold him fast.

THE CANTICLE OF ZACHARIAS. Luke i. 68. (I. TONE.)

1 Benedíctus Dóminus - Deus Israel: quia visitávit, et fecit redemptionem - plebis suæ:

2 Et erexit cornu sa - lútis nobis: in domo David - pueri sui.

3 Sicut locútus est per - os sanctórum: qui a sæculo sunt, prophe - tatum ejus.

4 Salútem ex ini - micis nostris: et de manu ómnium - qui odérunt nos:

5 Ad faciendam misericórdiam cum - pátribus nostris: et memoráritestaménti - suis sancti.

6 Jusjurándum, quod jurávit ad Abraham - patrem nostrum: da - tatum se nobis:

7 Ut sine timóre, de manu inimicórum nostrórum - liberáti: servi - ámus illi.

8 In sanctitáte et justítia - coram ipso: ómnibus di - ébus nostris.

9 Et tu puer Prophéta Altíssimi vocáberis: præfabis enim ante faciém Dómini, párrare - vias ejus:

10 Ad dandam sciéntiam salútis - plebi ejus: in remissionem pecca - tórum eórum:

11 Per viscera misericórdiæ

Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people:

And hath raised up a horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers: and to remember his holy covenant.

The oath which he swore to Abraham our father, that he would grant to us;

That being delivered from the hands of our enemies, we may serve him without fear.

In holiness and justice before him, all our days.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

To give knowledge of salvation to his people, unto the remission of their sins:

Through the bowels of the

- *Dei nostri* : in quibus visitávit nos - *oriens ex alto*.

12 Illumináre his, qui in ténebris et in umbra - *mortis sedent* : ad dirigéndos pedes nostros in - *viam pacis*.

Ant. Tráditor autem dedit eis signum dicens: Quem osculátus fuero ipse est, tenéte eum.

All the candles in the triangular candlestick being extinguished (except that at the top), the six candles on the altar are also extinguished one by one, during the singing of the Benedictus, at every second verse, so that the whole may be put out at the last verse. In like manner, all the lamps and lights in the church are put out. When the Ant. Traditor is repeated, the candle is taken from the top of the triangular candlestick, and hidden under the Epistle side of the altar, whilst all kneel and say :

Ÿ. Christus factus est pro nobis obediens usque ad mortem.

Pater noster, sub silentio.

Then is said, in a little more audible tone of voice, the Psalm Miserere, p. 27 ; and at the end thereof, without Oremus, the following prayer :

Réspice, quæsumus Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre tormentum. [Qui tecum &c. dicitur sub silentio.]

This prayer being ended, a noise is made, and immediately the lighted candle is brought from beneath the altar ; and all rise and depart in silence.

mercy of our God : in which the Orient from on high hath visited us :

To enlighten them that sit in darkness, and in the shadow of death : to direct our feet in the way of peace.

The traitor gave them a sign, saying : He that I shall kiss, that is he, hold him fast.

Christ became obedient for us unto death.

Our Father, in silence.

Look down, O Lord, we beseech thee, on this thy family for which our Lord Jesus Christ did not hesitate to be delivered into the hands of wicked men, and to suffer the torment of the cross. [Who, &c. in silence.]

Vespers for Maundy Thursday.

Said after Mass, for which see Missal, p. 86.

Vesperæ, dicto secreto Pater noster, Ave Maria, inchoantur absolute a prima Antiphona sine cantu.

The Lord's Prayer and Hail Mary being said secretly, the Vespers begin immediately with the first Antiphon without singing.

Ant. Cálicem salutáris accípiam, et nomen Dómini invocábo.

I will drink the cup of salvation, and call upon the name of the Lord.

PSALM CXV.

1 Crédidi propter quod locutus sum : ego autem humiliátus sum nimis.

I have believed, therefore have I spoken : but I have been humbled exceedingly.

2 Ego dixi in excéssu meo : Omnis homo mendax.

I said in my excess : Every man is a liar.

3 Quid retribuam Dómino : pro ómnibus quæ retribuit mihi?

What shall I render to the Lord for all the things that he hath rendered to me ?

4 Cálicem salutáris accípiam : et nomen Dómini invocábo.

I will take the chalice of salvation : and I will call upon the name of the Lord,

5 Vota mea Dómino reddam coram omni pópulo ejus : pretiósa in conspéctu Dómini mors sanctórum ejus.

I will pay my vows to the Lord before all his people : precious in the sight of the Lord is the death of his saints.

6 O Dómine quia ego servus tuus : ego servus tuus et fílius ancillæ tuæ.

O Lord, for I am thy servant : I am thy servant, and the son of thy handmaid.

7 Dirupísti víncula mea : tibi sacrificábo hóstiam laudis et nomen Dómini invocábo.

Thou hast broken my bonds : I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

8 Vota mea Dómino reddam in conspéctu omnis pópuli ejus : in átriis domus Dómini, in médio tui Jerúsalem.

I will pay my vows to the Lord in the sight of all his people : in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Ant. Cálicem salutáris accípiam, et nomen Dómini invocábo.

I will drink the cup of salvation, and call upon the name of the Lord.

Ant. Cum his, qui odérunt pacem eram pacíficus : dum loquébar illis impugnábant me gratis.

I was peaceable with those that hated peace : whilst I spoke to them, they attacked me without a cause.

PSALM CXIX.

1 Ad Dóminum cum tribulárer clamávi : et exaudivit me.

In my trouble, I cried to the Lord, and he heard me.

2 Dómine líbera ánimam meam a lábiis iníquis : et a lingua dólósa.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3 Quid detur tibi aut quid apponatur tibi : ad linguam dolosam ?

4 Sagittæ poténtis acútæ : cum carbónibus desolatóriis.

5 Heu mihi quia incolatus meus prolongatus est : habitavi cum habitantibus Cedar, multum incola fuit ánima mea.

6 Cum his qui odérunt pacem eram pacíficus : cum loquébar illis impugnábant me gratis.

Ant. Cum his, qui odérunt pacem eram pacíficus : dum loquébar illis impugnábant me gratis.

Ant. Ab homínibus iníquis libera me Dómine.

What shall be given to thee, or what shall be added to thee, to a deceitful tongue ?

The sharp arrows of the mighty, with coals that lay waste.

Wo is me that my sojourning is prolonged : I have dwelt with the inhabitants of Cedar : my soul has been long a sojourner.

With them that hated peace, I was peaceable : when I spoke to them, they fought against me without cause.

I was peaceable with those that hated peace : whilst I spoke to them, they attacked me without cause.

From unjust men deliver me, O Lord.

PSALM cxxxix.

1 Eripe me Dómine ab hómine malo : a viro iníquo éripe me.

2 Qui cogitavérunt iniquitátes in corde : tota die constituébant prælia.

3 Acuérunt linguas suas sicut serpéntes : venenum áspidum sub lábiis eórum.

4 Custódi me Dómine de manu peccatóris : et ab homínibus iníquis éripe me.

5 Qui cogitavérunt supplantáre gressus meos : abscondérunt súperbi láqueum mihi.

6 Et funes extendérunt in láqueum : juxta iter scándalum posuérunt mihi.

7 Dixi Dómino Deus meus es tu : exáudi Dómine vocem deprecationis meæ.

Deliver me, O Lord, from the evil man : rescue me from the unjust man.

Who have devised iniquities in their hearts : all the day long they designed battles.

They have sharpened their tongues like a serpent : the venom of asps is under their lips.

Keep me, O Lord, from the hands of the wicked : and from unjust men deliver me.

Who have proposed to supplant my steps : the proud have hid a net for me.

And they have stretched out cords for a snare : they have laid for me a stumbling-block by the wayside.

I said to the Lord : Thou art my God : hear, O Lord, the voice of my supplication.

8 Dómine Dómine virtus salútis meæ: obumbrásti super caput meum in die belli:

9 Ne tradas me Dómine a desidério meo peccatóri: cogitavérunt contra me, ne derelínquas me, ne forte exalténtur.

10 Caput circúitus eórum: labor labiórum ipsórum opériet eos.

11 Cadent super eos carbónes in ignem defícies eos: in misériis non subsistent.

12 Vir linguósus non dirigétur in terra: virum injústum mala cápient in intéritu.

13 Cognóvi quia fáciat Dóminus júdicium inopis: et vindictam paúperum.

14 Verúmtamen justí confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

Ant. Ab homínibus iníquis líbera me Dómine.

Ant. Custódi me a láqueo quem statuérunt mihi, et a scándalis operántium iniquitátem.

PSALM cxi.

1 Dómine clamávi ad te, exáudi me: inténde voci meæ cum clamávero ad te.

2 Dirigátur orátio mea sicut incénsum in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium.

3 Pone Dómine custódiam ori meo: et óstium circumstántiæ lábiis meis.

O Lord, O Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

The head of their compassing me about: the labour of their lips shall overwhelm them.

Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

I know that the Lord will do justice to the needy, and will revenge the poor.

But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

From unjust men deliver me, O Lord.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of those that work iniquity.

(VIII. TONE.)

I have cried out to thee, O Lord, hear me: hearken to my voice when I cry to thee.

Let my prayer be directed as incense in thy sight: the lifting up of my hands as an evening sacrifice.

Set a watch, O Lord, before my mouth: and a door round my lips.

4 Non declīnes cor meum in verba malitiæ : ad excusādas excusatiōnes in peccātis.

5 Cum homīnibus operātibz iniquitatem : et non communicābo cum elēctis eōrum.

6 Corrīpiet me justus in misericórdia et increpābit me : oleum autem peccatōris non impīnguet caput meum.

7 Quóniam adhuc et oratio mea in beneplácitis eōrum : absorpti sunt juncti petræ júdices eōrum.

8 Audient verba mea quóniam potuerunt : sicut crassitúdo terræ erúpta est super terram.

9 Dissipáta sunt ossa nostra secus infērum : quia ad te Dómine, Dómine óculi mei : in te sperávi non auferas animam meam.

10 Custódi me a láqueo quem statuérunt mihi : et a scándalis operántium iniquitatem.

11 Cadent in retículo ejus peccatōres : singuláriter sum ego donec tránseam.

Ant. Custódi me a láqueo quem statuérunt mihi, et a scándalis operántium iniquitatem.

Ant. Considerābam ad dexteram et vidēbam, et non erat qui cognóceret me.

PSALM cxli.

1 Voce mea ad Dóminum clamávi : voce mea ad Dóminum *deprecátus sum.*

2 *Effúndo in conspēctu ejus oratiōnem meam : et tribula-*

Incline not my heart to evil words : to make excuses for sins.

With men that work iniquity ; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and reprove me : but let not the oil of the sinner fatten my head.

For my prayer also shall still be against the things with which they are well pleased : their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed : as when the thickness of the earth is broken up upon the ground.

Our bones are scattered by the side of hell : but on thee, O Lord, are my eyes : in thee have I put my trust, take not away my soul.

Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The wicked shall fall in his net : I am alone until I pass.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of those that work iniquity.

I looked about on my right hand, and beheld, and there was none that knew me.

(VIII. TONE.)

I cried to the Lord with my voice : with my voice I made supplication to the Lord.

In his sight I pour out my prayer : and before him I de-

tiónem meam ante ipsum pronúntio.

3 In defiéndo ex me spíritum meum : et tu cognovisti sémitas meas.

4 In via hacquaambulábam : abscondérunt láqueum mihi.

5 Considerábam ad dexteram et vidébam : et non erat qui cognósceret me.

6 Périit fuga a me : et non est qui requírat ánimam meam.

7 Clamávi ad te Dómine : dixi Tu es spes mea, pórtio mea in terra vivéntium.

8 Inténde ad deprecationem meam : quia humiliátus sum nimis.

9 Líbera me a persecúentibus me : quia confortáti sunt super me.

10 Educ de custódia ánimam meam ad confiténdum nómini tuo : me expéctant justí donec retríbuas mihi.

Ant. Considerábam ad dexteram et vidébam, et non erat qui cognósceret me.

clare my trouble.

When my spirit failed me, then thou knewest my paths.

In this way wherein I walked, they have hid a snare for me.

I looked on my right hand, and beheld : and there was no one that would know me.

Flight hath perished from me : and there is no one that hath regard to my soul.

I cried to thee, O Lord ; I said : Thou art my hope, my portion in the land of the living.

Attend to my supplication : for I am brought very low.

Deliver me from my persecutors : for they are stronger than I.

Bring my soul out of prison, that I may praise thy name : the just wait for me until thou reward me.

I looked about on my right hand, and beheld, and there was none that knew me.

AT MAGNIFICAT.

Ant. Coenántibus autem illis accépit Jesus panem ; et benedíxit ac fregit deditque discípulis suis.

1 Magnificat ánima mea Dóminum :

2 Et exultávit spíritus meus : in Deo salutári meo.

3 Quia respéxit humilitátem ancíllæ suæ : ecce enim ex hoc beatam me dicent omnes generatíones.

4 Quia fecit mihi magna qui

As they were at supper, Jesus took bread, and blessed it, and broke it, and gave it to his disciples.

My soul doth magnify the Lord :

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid : for behold from henceforth all generations shall call me blessed.

For he that is mighty hath

potens est : et sanctum nomen ejus.

5 Et misericórdia ejus a progénie in progénies : tíméntibus eum.

6 Fecit poténtiam in bráchio suo : dispérsit supérbos mente cordis sui.

7 Depósuit poténtes de sede : et exaltávit húmiles.

8 Esuriéntes implévit bonis : et dívites dimísit inánes.

9 Suscépit Israel púerum suum : recordátus misericórdiæ suæ.

10 Sicut locútus est ad patres nostros : Abraham et sémini ejus in sæcula.

Ant. Cœnántibus autem illis accépit Jesus panem ; et benedíxit ac fregit dedítque discipulis suis.

Ÿ. Christus factus est pro nobis obediens usque ad mortem.

Pater noster (*sub silentio*).

Miserere, p. 27, and the prayer Respice, at p. 38. Then the priest, with his ministers, unclothes the altar, saying the Antiphon, Diviserunt, with the whole psalm :

Ant. Diviserunt sibi vestimenta mea : et super vestem meam misérunt sortem.

PSALM XXVII.

1 Deus Deus meus, respice in me, quare me dereliquisti ? Longe a salute mea verba delictórum meórum.

2 Deus meus clamábo per diem et non exáudies : et nocte et non ad insipiéntiam mihi.

done great things to me, and holy is his name.

And his mercy is from generation to generation, to them that fear him.

He hath shewed might in his arm : he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat : and hath exalted the humble.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He hath upholden Israel his servant : being mindful of his mercy.

As he spoke to our fathers : to Abraham, and his seed for ever.

As they were at supper, Jesus took bread, and blessed it, and broke it, and gave it to his disciples.

Christ became obedient for us unto death.

Our Father (*in silence*).

Ant. They divided my garments amongst them : and they cast lots for my coat.

(VIII. TONE.)

O God, my God, look upon me : why hast thou forsaken me ? Far from my salvation are the words of my sins.

O my God, I shall cry by day, and thou wilt not hear : and by night, and it shall not be reputed as folly in me.

3 Tu autem in sancto hábitas : laus Israel.

4 In te speravérunt patres nostri : speravérunt et liberásti eos.

5 Ad te clamavérunt et salvi facti sunt : in te speravérunt et non sunt confúsi.

6 Ego autem sum vermis et non homo : oppróbrium hóminum et abjéctio plebis.

7 Omnes vidéntes me deriserunt me : locúti sunt lábiis et movérunt caput.

8 Sperávit in Dómino erípiat eum : salvum fáciat eum quóniam vult eum.

9 Quóniam tu es qui extraxísti me de ventre : spes mea ab ubéribus matris meæ ; in te projectus sum ex útero.

10 De ventre matris meæ Deus meus es tu : ne discéseris a me.

11 Quóniam tribulatio próxima est : quóniam non est qui adjuvet.

12 Circumdederunt me vítuli multi : tauri pingues ob-sederunt me.

13 Aperuerunt super me os suum : sicut leo rápiens et rágiens.

14 Sicut aqua effúsus sum : et dispérsasunt ómnia ossa mea.

15 Factum est cor meum tamquam cera liquéscens : in médio ventris mei.

16 Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis : et in púlverem mortis deduxísti me.

But thou dwellest in the holy place : the praise of Israel.

In thee have our fathers hoped : they have hoped, and thou hast delivered them.

They cried to thee, and they were saved : they trusted in thee, and were not confounded.

But I am a worm, and no man : the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

For thou art he that hast drawn me out of the womb : my hope from the breasts of my mother ; I was cast upon thee from the womb.

From my mother's womb thou art my God : depart not from me.

For tribulation is very near : for there is none to help me.

Many calves have surrounded me : fat bulls have besieged me.

They have opened their mouths against me : as a lion ravening and roaring.

I am poured out like water : and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaven to my jaws : and thou hast brought me down into the dust of death.

17 Quóniam circumdedérunt me canes multi : concílium malignántium obsédit me.

18 Foderunt manus meas et pedes meos : dinumeravérunt ómnia ossa mea.

19 Ipsi vero consideravérunt et inspexérunt me : divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem.

20 Tu autem Dómine, ne elongáveris auxílium tuum a me : ad defensiónem meam cónspecte.

21 Erue a frámea Deus ánimam meam : et de manu canis únicam meam.

22 Salva me ex ore leónis : et a córnibus unicórnium humilitátem meam.

23 Narrábo nomen tuum frátribus meis : in médio Ecclésiæ laudábo te.

24 Qui timétis Dóminum laudáte eum : univérsum semen Jacob glorificáte eum.

25 Tímeat eum omne semen Israel : quóniam non sprevit neque despéxit deprecationem paúperis :

26 Nec avértit faciém suam a me : et cum clamárem ad eum exaudivit me.

27 Apud te laus mea in Ecclésia magna : vota mea redam in conspéctu timéntium eum.

28 Edent paúperes et saturabúntur, et laudábunt Dóminum, qui requírunť eum : vivent corda eórum in sæculum sæculi.

29 Reminiscéntur et converténtur ad Dóminum : univérsi fines terræ.

For many dogs have encompassed me : the council of the malignant hath besieged me.

They have dug my hands and feet : they have numbered all my bones.

And they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

But thou, O Lord, remove not thy help to a distance from me : look towards my defence.

Deliver, O God, my soul from the sword : my only one from the hand of the dog.

Save me from the lion's mouth : and my lowness from the horns of the unicorns.

I will declare thy name to my brethren : in the midst of the church will I praise thee.

Ye that fear the Lord praise him : all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him : because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me : and when I cried to him he heard me.

With thee is my praise in the great church : I will pay my vows in the sight of them that fear him.

The poor shall eat and shall be filled : and they shall praise the Lord that seek him : their hearts shall live forever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord.

30 Et adorábunt in conspéctu ejus : univérsæ famíliæ géntium.

31 Quóniam Dómini est regnum : et ipse dominábitur géntium.

32 Manducavérunt et adoravérunt omnes pingues terræ : in conspéctu ejus cadent omnes, qui descéndunt in terram.

33 Et ánima mea illi vivet : et semen meum serviet ipsi.

34 Annuntiábitur Dómino generátio ventúra : et annuntiábunt cœli justítiam ejus, pópulo qui nascétur quem fecit Dóminus.

Ant. Divisérunt sibi vestiménta mea : et super vestem meam misérunt sortem.

And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's : and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored : all they that go down to the earth shall fall before him.

And to him my soul shall live : and my seed shall serve him.

There shall be declared to the Lord a generation to come : and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

They divided my garments amongst them : and they cast lots for my coat.

THE WASHING OF THE FEET.

After the unclothing of the altars, the clergy, at a convenient hour, meet to perform the Maundy. The prelate or superior comes to the place vested in his alb, stole, and cope of violet, accompanied by the deacon and subdeacon in white vestments. Then the Gospel is sung as follows by the deacon, with the usual ceremony of incense and lights :

Sequentia sancti Evangelii secundum Joannem, cap. xiii.

Ante diem festum Paschæ, sciens Jesus quia venit hora ejus ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor ut traderet eum Judas Simonis Iscariotæ: sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit: surgit a cœna, et ponet

Continuation of the holy Gospel according to St. John, chap. xiii.

Before the festival day of the Pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them to the end. And when supper was done (the devil having now put into the heart of Judas the son of Simon the Iscariot, to betray him), knowing that the Father had given him all

vestimenta sua : et cum accepisset linteum, præcinxit se. Deinde mittit aquam in pelvim et cœpit lavare pedes discipulorum, et extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus : Domine, tu mihi lavas pedes ? Respondit Jesus, et dixit ei : Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus : Non lavabis mihi pedes in æternum. Respondit ei Jesus : Si non laverò te, non habebis partem mecum. Dicit ei Simon Petrus : Domine, non tantum pedes meos, sed et manus, et caput. Dicit ei Jesus : Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum : propterea dixit : Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua, cum recubisset iterum, dixit eis : Scitis quid fecerim vobis ? Vos vocatis me, Magister et Domine : et benedicitis : sum etenim. Si ergo ego lavi pedes vestros, Dominus et Magister : et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.

things into his hands, and that he came from God, and goeth to God : he riseth from supper, and layeth aside his garments : and having taken a towel, he girded himself. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with a towel, wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him : Lord, dost thou wash my feet ? Jesus answered, and said to him : What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him : Thou shalt never wash my feet. Jesus answered him : If I wash thee not, thou shalt have no part with me. Simon Peter saith to him : Lord, not only my feet, but also my hands and my head. Jesus saith to him : He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all : for he knew who he was that would betray him : therefore he said : You are not all clean. Then after he had washed their feet, and taken his garments, being set down again he said to them : Know you what I have done to you ? You call me Master and Lord : and you say well, for so I am. If then I, being your Lord and

Master, have washed your feet ; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

After the Gospel the prelate puts off his cope, and takes a towel : and then on his knees and bareheaded, he washes, wipes, and kisses the right foot of those that are chosen for the ceremony ; during which are sung the following :

Ant. Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. *Ps.* Beati immaculati in via: qui ambulant in lege Domini. Mandatum novum, &c.

Ant. Postquam surrexit Dominus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. *Ps.* Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus. Postquam, &c.

Ant. Dominus Jesus postquam cœnavit cum discipulis suis lavit pedes eorum, et ait illis: Scitis quid fecerim vobis, ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis. *Ps.* Benedixisti, Domine, terram tuam, avertisti captivitatem Jacob. Dominus, &c.

Ant. Domine, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Si non laverò tibi pedes, non habebis partem mecum. *Ÿ.* Venit ergo ad Simonem Petrum, et dixit ei Petrus, Domine, tu mihi, &c.

Ÿ. Quod ego facio, tu nescis modo: scies autem postea. *The Ant.* Domine, tu mihi, is repeated a third time.

Ÿ. Si ego Dominus et Magister vester lavi vobis pedes: quanto magis debetis alter alterius lavare pedes? *Ps.* Audite hæc omnes gentes: auribus percipite qui habitatis orbem.

Ant. In hoc cognoscent om-

I give you a new commandment: that ye love one another, as I have loved you, says our Lord. Blessed are the immaculate in the way; who walk in the law of the Lord. I give you, &c.

After our Lord was risen from supper, he put water into a basin, and began to wash the feet of his disciples: to whom he gave that example. Great is the Lord, and exceedingly to be praised: in the city of our God, in his holy mountain. After, &c.

Our Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Know you what I your Lord and Master have done to you? I have given you an example, that ye also may do the same. Thou hast blessed, O Lord, thy land: thou hast delivered Jacob from captivity. Our Lord, &c.

Lord, dost thou wash my feet? Jesus answered, and said to him: If I shall not wash thy feet, thou shalt have no part with me. He came to Simon Peter, and Peter said to him, Lord, dost thou, &c.

What I do, thou knowest not now: but thou shalt know it afterwards.

If I your Lord and Master have washed your feet: how much more ought you to wash the feet of one another? Hear these things, all ye nations: hearken to them, all ye that inhabit the world.

In this all shall know that ye

nes quia discipuli mei estis, si dilectionem habueritis ad invicem. *Ÿ.* Dixit Jesus discipulis suis.

Ant. Maneat in vobis Fides, Spes, Charitas, tria hæc: major autem horum est Charitas. *Ÿ.* Nunc autem manent Fides, Spes, Charitas, tria hæc: major horum est Charitas.

Ant. Benedicta sit sancta Trinitas atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ÿ.* Benedicamus Patrem, et Filium, cum Sancto Spiritu. *Ps.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

Ant. Ubi charitas et amor, Deus ibi est. *Ÿ.* Congregavit nos in unum Christi amor. *Ÿ.* Exultemus et in ipso jucundemur. *Ÿ.* Timeamus et amemus Deum vivum. *Ÿ.* Et ex corde diligamus nos sincero. Ubi charitas, &c.

Ÿ. Simul ergo cum in unum congregamur. *Ÿ.* Ne nos mente dividamur caveamus. *Ÿ.* Cessent jurgia maligna, cessent lites. *Ÿ.* Et in medio nostri sit Christus Deus. *The Ant.* Ubi charitas, as above, is again repeated.

Ÿ. Simul quoque cum beatis videamus. *Ÿ.* Gloriantur vultum tuum, Christe Deus. *Ÿ.* Gaudium quod est immensum atque probum. *Ÿ.* Sæcula per infinita sæculorum.

Amen.

After the washing of the feet, the superior washes and wipes

are my disciples, if ye have love for one another. Said Jesus to his disciples.

Let these three, Faith, Hope, and Charity remain in you; but the greatest of them is Charity. But now remain Faith, Hope, and Charity, these three: but the greatest of them is charity.

Blessed be the holy Trinity and undivided Unity; we will praise him because he has shewn us his mercy. Let us bless the Father, and the Son, with the Holy Ghost. How lovely are thy tabernacles, O Lord of hosts: my soul desireth and longeth after the house of the Lord.

Where charity and love are, there is God. The love of Christ has gathered us together. Let us rejoice in him and be glad. Let us fear and love the living God. And let us love one another with a sincere heart. Where charity, &c.

When therefore we are assembled. Let us take heed, we be not divided in mind. Let malicious quarrels and contentions cease. And let Christ our God dwell among us. Where charity and love, &c. (as above).

Let us also with the blessed see. Thy face in glory, O Christ our God. There to possess an immense and happy joy. For infinite ages of ages.

hands. Then putting on his cope, he stands with his head uncovered, and says :

Pater noster (secreto).

Ÿ. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Ÿ. Tu mandasti mandata tua, Domine.

R. Custodiri nimis.

Ÿ. Tu lavasti pedes discipulorum tuorum.

R. Opera manuum tuarum ne despicias.

Ÿ. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Adesto, Domine quæsumus, officio servitutis nostræ, et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti: ut sicut hic nobis, et a nobis exteriora abluuntur inquinamenta, sic a te omnium nostrum interiora laventur peccata. Quod ipse præstare digneris, qui vivis et regnas Deus per omnia sæcula sæculorum. *R. Amen.*

Our Father (in secret).

And lead us not into temptation.

But deliver us from evil.

Thou hast commanded thy precepts, O Lord.

To be exactly observed.

Thou hast washed the feet of thy disciples.

Despise not the work of thy hands.

O Lord, hear my prayer.

And let my cry come to thee.

The Lord be with you.

And with thy spirit.

Let us pray.

Accept, O Lord, we beseech thee, this duty of our service: and since thou didst vouchsafe to wash the feet of thy disciples, despise not the work of thy hands, which thou hast commanded us to imitate: that as here the outward stains are washed away by us and from us, so the inward sins of us all may be blotted out by thee. Which do thou vouchsafe to grant, who livest and reignest one God for ever and ever. *Amen.*

Good Friday at Matins.

THURSDAY EVENING.

FIRST NOCTURN.

Ant. Astitérunt reges terræ
et principes convenérunt in u-
num, advérsus Dóminum et ad-
vérsus Christum ejus.

The kings of the earth stood
up, and the princes met toge-
ther against the Lord, and a-
gainst his Christ.

PSALM ii. (VIII. TONE.)

1 Quare fremuérunt - *gentes* :
et populi meditáti - *sunt inánia* ?

Why have the Gentiles raged,
and the people devised vain
things ?

2 Astitérunt reges terræ, et
príncipes convenérunt in - u-
num : advérsus Dóminum et
advérsus - *Christum ejus*.

The kings of the earth stood
up, and the princes met toge-
ther against the Lord, and a-
gainst his Christ.

3 Dirumpámus víncula e -
órum : et projiciámus a nobis
jugum ipsórum.

Let us break their bonds
asunder : and let us cast away
their yoke from us.

4 Qui hábitat in cœlis irri-
débit - *eos* : et Dóminus sub-
san - *nábit eos*.

He that dwelleth in heaven
shall laugh at them : and the
Lord shall deride them.

5 Tunc loquétur ad eos in
ira - *sua* : et in furóre suo con-
tur - *bábit eos*.

Then shall he speak to them
in his anger : and trouble them
in his rage.

6 Ego autem constitútus sum
Rex ab eo, super Sion montem
sanctum - *ejus* : prædicans præ-
céptum *ejus*.

But I am appointed king by
him over Sion his holy moun-
tain, preaching his command-
ment.

7 Dóminus dixit ad - *me* — :
Fílius meus es tu, ego - *hódie*
génui te.

The Lord hath said to me :
Thou art my son, this day have
I begotten thee.

8 Póstula a me, et dabo tibi
gentes hereditátem - *tuam* : et
possessióinem tuam - *términos*
terræ.

Ask of me, and I will give
thee the Gentiles for thy inhe-
ritance : and the utmost part
of the earth for thy possession

9 Reges eos in virga - *férrea* :
et tamquam vas figuli con-
frínges *eos*.

Thou shalt rule them with a
rod of iron : and shalt breal
them in pieces like a potter'
vessel.

10 Et nunc reges intel - *li-*

And now, O ye kings, v

gite : erudímini qui judi - cá - tis terram.

11 *Servíte Dómino in ti - móre : et exultáte ei - cum tremóre.*

12 *Apprehéndite disciplí - nam, nequándo irascátur - Dó - minus : et pereátis de - via justa.*

13 *Cum exárserit in brevi ira - ejus : beáti omnes qui con - fidunt in eo.*

Ant. Astitérunt reges terræ et príncipes convenérunt in unum, advérsus Dóminum et advérsus Christum ejus.

Ant. Divisérunt sibi vesti - ménta mea, et super vestem meam misérunt sortem.

derstand : receive instruction, you that judge the earth.

Serve ye the Lord with fear : and rejoice unto him with trembling.

Embrace discipline, lest at anytime the Lord be angry : and you perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

They divided my garments amongst them, and they cast lots for my coat.

PSALM XXI. (VIII. TONE.)

1 *Deus Deus meus réspice in me, quare me dereli - quísti ? Longe a salúte mea verba delic - tórum meórum.*

2 *Deus meus clamábo per diem et non ex - aúdiēs : et nocte et non ad insipi - éntiam mihi.*

3 *Tu autem in sancto - hábitas : — laus Israel :*

4 *In te speravérunt patres - nostri : speravérunt et liber - ásti eos.*

5 *Ad te clamavérunt et salvi facti - sunt — : in te speravérunt et non - sunt confúsi.*

6 *Ego autem sum vermis et non - homo : oppróbrium hóminum et ab - jéctio plebis.*

7 *Omnes vidéntes me derisérunt - me — : locúti sunt lábiis et mo - véruunt caput.*

8 *Sperávit in Dómino erí -*

O God, my God, look upon me : why hast thou forsaken me ? Far from my salvation are the words of my sins.

O my God, I shall cry by day, and thou wilt not hear : and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped : they have hoped and thou hast delivered them.

They cried to thee, and they were saved : they trusted in thee, and were not confounded.

But I am a worm, and no man : the reproach of men, and the outcast of the people

All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him

piat - *eum* : saluum faciat eum -
quóniam vult eum.

9 Quóniam tu es qui extraxisti me de - *ventre* : spes mea ab ubéribus matris meæ. In te projectus - *sum ex útero.*

10 De ventre matris meæ Deus meus es - *tu* — : ne dis -
césseris a me.

11 Quóniam tribulatio próxima - *est* — : quóniam non - *est*
qui ádjuvet.

12 Circumdedérunt me vítuli - *multi* : tauri pingues - *ob-*
sedérunt me.

13 Aperuérunt super me os
- *suum* : sicut leo - *rápiens et*
rúgiens.

14 Sicut aqua effusus - *sum*
— : et dispérsa sunt ómnia -
ossa mea.

15 Factum est cor meum
tamquam cera li - *quescens* : in
medio - *ventris mei.*

16 Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus - *meis* : et in púlverem mortis - *deduxisti me.*

17 Quóniam circumdedérunt me canes - *multi* : concílium malig - *nántium obsédit me.*

18 Fodérunt manus meas et pedes - *meos* : dinumeravérunt ómnia - *ossa mea.*

19 Ipsi vero consideravérunt, et inspexérunt - *me* — : divisérunt sibi vestiménta mea, et super vestem meam mi - *sérunt sortem.*

20 Tu autem Dómine, ne
elongáveris auxílium tuum a -
me — : *ad defensiónem - meam*
cónspice.

deliver him : seeing he delighted in him.

For thou art he that hast drawn me out of the womb : my hope from the breasts of my mother. I was cast upon thee from the womb.

From my mother's womb thou art my God : depart not from me.

For tribulation is very near : for there is none to help me.

Many calves have surrounded me : fat bulls have besieged me.

They have opened their mouths against me, as a lion ravening and roaring.

I am poured out like water : and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaven to my jaws : and thou hast brought me down into the dust of death.

For many dogs have encompassed me : the council of the malignant hath besieged me.

They have dug my hands and feet : they have numbered all my bones.

And they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

But thou, O Lord, remove not thy help to a distance from me : look towards my defence.

21 Erue a frámea Deus ánimam - *meam* : et de manu canis - *únicam meam*.

22 Salva me ex ore le - *ónis* : et a cornibus unicórnium humili - *tátem meam*.

23 Narrábo nomen tuum fratribus - *meis* : in médio Ec - *clésiæ laudábo te*.

24 Qui timétis Dóminum laudáte - *eum* : univérsum semen Jacob glorifi - *cáte eum*.

25 Tímeat eum omne semen Isra - *el* — : quóniam non spre - *vit*, neque despéxit deprecati - *ónem paúperis* :

26 Nec avértit fáciem suam a - *me* — : et cum clamárem ad eum - *exaudivit me*.

27 Apud te laus mea in Ec - *clésiæ - magna* : vota mea reddam in conspéctu ti - *mentium eum*.

28 Edent paúperes et satura - *búntur*, et laudábunt Dóminum qui requírun - *t eum* : vivent corda eórum in - *sæculum sæculi*.

29 Reminiscéntur et converténtur ad - *Dóminum* : univérsi - *finés terræ*.

30 Et adorábunt in conspéctu - *ejus* : univérsæ fa - *miliæ géntium*.

31 Quóniam Dómini est - *regnum* : et ipse domin - *ábitur géntium*.

32 Manducavérunt et adoravérunt omnes pingues - *terræ* : in conspéctu ejus cadent omnes qui des - *céndunt in terram*.

33 Et ánima mea illi - *vivet* : et semen meum - *sérviet ipsi*.

34 Annuntiábitur Dómino generátio ven - *túra* : et annun -

Deliver, O God, my soul from the sword : my only one from the hand of the dog.

Save me from the lion's mouth : and my lowness from the horns of the unicorns.

I will declare thy name to my brethren : in the midst of the Church will I praise thee.

Ye that fear the Lord praise him ; all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him : because he hath not slighted nor despised the supplication of the poor man :

Neither hath he turned away his face from me : and when I cried to him he heard me.

With thee is my praise in the great church : I will pay my vows in the sight of them that fear him.

The poor shall eat and shall be filled : and they shall praise the Lord that seek him : their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's : and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored : all they that go down to the earth shall fall before him.

And to him my soul shall live : and my seed shall serve him.

There shall be declared to the Lord a generation to come : and

tiabunt cœli justitiam ejus, populo qui nascetur quem - *fecit Dominus.*

Ant. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Ant. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

They divided my garments amongst them, and they cast lots for my coat.

Unjust witnesses have risen up against me, and iniquity hath belied itself.

PSALM XXVI.

(VIII. TONE.)

1 Dominus illuminatio mea et salus - *mea* : — *quem timebo* ?

The Lord is my light and my salvation, whom shall I fear?

2 Dominus protector vitæ - *meæ* : a quo - *trepidabo* ?

The Lord is the protector of my life, of whom shall I be afraid?

3 Dum appropiant super me non - *cœtes* : ut edant - *carnes meas* :

Whilst the wicked draw near against me, to eat my flesh.

4 Qui tribulant me inimici mei : ipsi infirmati sunt et - *cecidērunt.*

My enemies that troubled me have been weakened, and have fallen.

5 Si consistant adversum me - *castra* : non ti - *mēbit cor meum.*

If armies in camp should stand together against me, my heart shall not fear.

6 Si exurgat adversum me - *prælium* : in hoc - *ego sperabo.*

If a battle should rise up against me, in this will I be confident.

7 Unam petii a Domino hanc re - *quiram* : ut inhabitem in domo Domini, omnibus diebus - *vitæ meæ.*

One thing have I asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life.

8 Ut videam voluptatem - *Domini* : et visitem - *templum ejus.*

That I may see the delight of the Lord, and may visit his temple.

9 Quoniam abscondit me in tabernaculo - *suo* : in die malorum protexit me, in abscondito tabernaculi sui.

For he hath hid me in his tabernacle : in the day of evils he hath protected me in the secret place of his tabernacle.

10 In petra exaltavit - *me* : et nunc exaltavit caput meum super ini - *micos meos.*

He hath exalted me upon a rock : and now he hath lifted up my head above my enemies.

11 Circuivi et immolaui in tabernaculo ejus hostiam vociferati - *ónis* : cantabo et psallam - *dicam Domino.*

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation : I will sing and recite a psalm to the Lord.

12 Exaúdi Dómine vocem meam, qua clamávi ad - te — : miserére mei - *et exaúdi me.*

13 Tibi dixit cor meum, exquisívit te fácies - mea : fáciem tuam - *Dómine requíram.*

14 Ne avértas fáciem tuam a - me — : ne declínes in ira a - *servo tuo.*

15 Adjútor meus - *esto* : ne derelínquas me neque despícias me, Deus salu - *tóris meus.*

16 Quóniam pater meus et mater mea dereliquérunt - *me* — : Dóminus - *autem assúmpsit me.*

17 Legem pone mihi Dómine in via - *tua* : et dirige me in sémitam rectam propter inimícos meos.

18 Ne tradíderis me in ánnimas tribulántium - *me* — : quóniam insurrexérunt in me testes iníqui, et mentíta est in - *íquitas sibi.*

19 Credo vidére bona - *Dómini* : in - *terra vivéntium.*

20 Expécta Dóminum, viríliter - *age* : et confortétur cor tuum et - *sústine Dóminum.*

Ant. Insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Ÿ. Divisérunt sibi vestiménta mea.

R. Et super vestem meam misérunt sortem.

Pater noster (*secreto*).

De Lamentatione Jeremiæ Prophetæ, cap. ii.

LECTIO I.

HETH. Cogitavit Dominus

Hear, O Lord, my voice, with which I have cried to thee : have mercy on me, and hear me.

My heart hath said to thee, my face hath sought thee : thy face, O Lord, will I still seek.

Turn not away thy face from me : decline not in thy wrath from thy servant.

Be thou my helper : forsake me not, do not thou despise me, O God my Saviour.

For my father and my mother have left me : but the Lord hath taken me up.

Set me, O Lord, a law in the way : and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me : for unjust witnesses have risen up against me, and iniquity hath belied itself.

I believe to see the good things of the Lord in the land of the living.

Expect the Lord, do manfully : and let thy heart take courage, and wait thou for the Lord.

Unjust witnesses have risen up against me, and iniquity hath belied itself.

They divided my garments amongst them.

And they cast lots for my coat.

Our Father (*in secreto*).

Out of the Lam. of Jeremiah the Prophet, chap. ii.

LESSON I.

The Lord hath purposed to

est lex, et prophetæ ejus non invenerunt visionem a Domino.

JOD. Sederunt in terra, conticuerunt senes filiæ Sion: consperserunt cinere capita sua, accincti sunt ciliciis: abjecerunt in terram capita sua virgines Jerusalem.

CAPH. Defecerunt præ lacrymis oculi mei, conturbata sunt viscera mea, effusum est in terra jecur meum super contritione filiæ populi mei, cum deficeret parvulus, et lactens in plateis oppidi.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

BY. Omnes amici mei dereliquerunt me, et prævaluérunt insidiántes mihi: tradidit me quem diligébam: * Et terribilibus oculis plaga crudéli percutiéntes. aceto notábant me.

tiles: the law is in her prophets have vision from the Lord

The ancients of Sion sit upon the have held their peaspinkled their heads they are girded with the virgins of Jerusalem down their heads

My eyes have failing, my bowels are liver is poured on earth, for the destruction daughter of my people the children and they fainted away in the city.

Jerusalem, Jerusalem, converted to the Lord

All my friends ken me, and they ambush for me whom I love has betrayed me And they with tears striking me with a

LECTIO II.

LAMED. Matribus suis dixerunt: Ubi est triticum et vinum? cum deficerent quasi vulnerati in plateis civitatis: cum exhalarent animas suas in sinu matrum suarum.

MEM. Cui comparabo te? vel cui assimilabo te, filia Jerusalem? Cui exæquabo te, et consolabor te, virgo filia Sion? magna est enim velut mare contritio tua: quis medebitur tui?

NUN. Prophetæ tui viderunt tibi falsa et stulta, nec aperiebant iniquitatem tuam, ut te ad poenitentiam provocarent: viderunt autem tibi assumptiones falsas et ejectiones.

SAMECH. Plauserunt super te manibus omnes transeuntes per viam; sibilaverunt, moverunt caput suum super filiam Jerusalem; Hæccine est urbs, dicentes, perfecti decoris, gaudium universæ terræ?

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

H. Velum templi scissum est. * Et omnis terra trémuit: latro de cruce clamabat dicens: Meménto mei Dómine dum véneris in regnum tuum. **Ÿ.** Petræ scissæ sunt et monuménta apérta sunt, et multa cōrpora sanctōrum qui dormierant surrexerunt. * Et omnis terra trémuit: latro de cruce clamabat dicens: Meménto mei Dómine dum véneris in regnum tuum.

LESSON II.

They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosom of their mothers.

To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction: who shall heal thee?

Thy prophets have seen false and foolish things for thee; and they have not laid open thy iniquity to excite thee to penance; but they have seen for thee false revelations and banishments.

All they that have passed by the way, have clapped their hands at thee: they have hissed and wagged their head at the daughter of Jerusalem, saying, Is this the city of perfect beauty, the joy of all the earth?

Jerusalem, Jerusalem, be converted to the Lord thy God.

The veil of the temple was rent. And all the earth shook: the thief from the cross cried out, saying: Remember me, O Lord, when thou shalt come into thy kingdom. The rocks were split, and the monuments opened, and many bodies of the saints that were dead, rose out of them. And all the earth shook: the thief from the cross cried out, saying: Remember me, O Lord, when thou shalt come into thy kingdom.

LECTIO III. Cap. iii.

ALEPH. Ego vir videns paupertatem meam in virga indignationis ejus.

ALEPH. Me minavit, et adduxit in tenebras, et non in lucem.

ALEPH. Tantum in me vertit, et convertit manum suam tota die.

BETH. Vetustam fecit pellem meam, et carnem meam, contrivit ossa mea.

BETH. Ædificavit in gyro meo, et circumdedit me felle et labore.

BETH. In tenebrosis collocavit me, quasi mortuos semipiternos.

GHIMEL. Circumædificavit adversum me, ut non egrediar: aggravavit compedem meum.

GHIMEL. Sed et cum clamavero et rogavero, exclusit orationem meam.

GHIMEL. Conclusit vias meas lapidibus quadris, semitas meas subvertit.

Jerusalem, Jerusalem, converterte ad Dominum Deum tuum.

R̃. Vinea mea electa ego te plantavi: * Quomodo conversa es in amaritudinem, ut me crucifigeres et Barabbam dimitteres? ʒ. Sepi vi te et lapides elégi ex te, et ædificavi turrim. Quomodo conversa es in amaritudinem, ut me crucifigeres et Barabbam dimitteres? *Vinea mea electa ego te plantavi: Quomodo conversa es in amaritudinem, ut*

LESSON III. Chap. iii.

I am the man that see my poverty by the rod of his indignation.

He hath led me, and brought me into darkness, and not into light.

Only against me he hath turned, and turned his hand all the day.

My skin and my flesh he hath made old, he hath broken my bones.

He hath built round about me, and he hath compassed me with gall and labour.

He hath set me in dark places as those that are dead for ever.

He hath built against me round about, that I may not get out: he hath made my fetters heavy.

Yea, and when I cry and entreat, he hath shut out my prayer.

He hath shut up my ways with square stones, he hath turned my paths upside down.

Jerusalem, Jerusalem, be converted to the Lord thy God.

O my chosen vineyard, it is I that have planted thee: How art thou become so bitter that thou shouldst crucify me, and release Barabbas? I have hedged thee in, and picked the stones out of thee, and have built a tower. How art thou become so bitter that thou shouldst crucify me, and release Barabbas? O my chosen vineyard, it is I that have plant-

me crucifigeres et Barábbam
dimitteres?

ed thee: How art thou become
so bitter that thou shouldst
crucify me, and release Barab-
bas?

SECOND NOCTURN.

Ant. Vim faciébant qui quæ-
rébant animam meam.

They used violence that
sought my soul.

PSALM xxxvii.

(VIII. TONE.)

1 Domine ne in furóre tuo
árguas - *me* —: neque in ira -
tua corripias me.

Rebuke me not, O Lord, in
thy indignation: nor chastise
me in thy wrath.

2 Quóniam sagittæ tuæ in-
fixæ sunt - *mihi*: et confirm-
ásti super me - *manum tuam.*

For thy arrows are fastened
in me: and thy hand hath been
strong upon me.

3 Non est sánitas in carne
mea a fácie iræ - *tus*: non est
pax óssibus meis a fácie pec-
ca - *tórum meórum.*

There is no health in my
flesh, because of thy wrath:
there is no peace for my bones,
because of my sins.

4 Quóniam iniquitátes meæ
supergréssæ sunt caput - *me-
um*: et sicut onus grave gra-
vátæ sunt super me.

For my iniquities are gone
over my head: and, as a heavy
burden, are become heavy upon
me.

5 Putruérunt et corrúptæ
sunt eicatrices - *meæ*: a fácie
insipi - *éntiæ meæ.*

My sores are putrified and
corrupted, because of my fool-
ishness.

6 Miser factus sum et cur-
vátus sum usque in - *finem*: to-
ta die contristátus in - *gredié-
bar.*

I am become miserable, and
am bowed down, even to the
end: I walked sorrowful all the
day long.

7 Quóniam lumbi mei im-
pléti sunt illusi - *ónibus*: et non
est sánitas in - *carne mea.*

For my loins are filled with
illusions: and there is no health
in my flesh.

8 Afflictus sum et humiliá-
tus sum - *nimis*: rugiébam a
gémitu - *cordis mei.*

I am afflicted and humbled
exceedingly: I roared with the
groaning of my heart.

9 Dómine ante te omne de-
sidérium - *meum*: et gémitus
meus a te - *non est absconditus.*

Lord! all my desire is be-
fore thee: and my groaning is
not hid from thee.

10 Cor meum conturbátum
est, dereliquit me virtus - *mea*:
et lumen oculórum meórum et
ipsum - *non est mecum.*

My heart is troubled, my
strength hath left me: and the
light of my eyes itself is not
with me.

11 Amíci mei et proxími -

My friends and my neigh-

mei: adversum me appropinquaverunt - *et steterunt*.

12 Et qui juxta me erant de longe ste - *térunt*: et vim faciébant qui quærébant - *ánimam meam*.

13 Et qui inquirebant mala mihi, locúti sunt vani - *tátes*: et dolos tota die - *meditábantur*.

14 Ego autem tamquam surdus non audi - *ébam*: et sicut mutus non ap - *ériens os suum*.

15 Et factus sum sicut homo non - *aúdiens*: et non habens in ore suo redar - *gutiónes*.

16 Quóniam in te Dómine spe - *rávi*: tu exaúdiés me Dómine - *Deus meus*.

17 Quia dixi: Nequándo supergaúdeant mihi inimíci - *mei*: et dum commovéntur pedes mei, super me - *magna locúti sunt*.

18 Quóniam ego in flagélla parátus - *sum*: et dolor meus in conspéctu - *meo semper*.

19 Quóniam iniquitatem meam annunti - *ábo*: et cogitábo pro pec - *cáto meo*.

20 Inimíci autem mei vivunt, et confirmáti sunt super - *me*—: et multiplicáti sunt qui odérunt - *me inique*.

21 Qui retríbuunt mala pro bonis, detrahébant - *mihi*: quóniam sequébar - *bonitátem*.

22 Ne derelínquas me Dómine Deus - *meus*: ne dis - *cés-seris a me*.

23 Inténde in adjutórium - *meum*: Dómine Deus sa - *lútis meæ*.

Ant. Vim faciébant qui quærébant animam meam.

Ant. Confundántur et reve-

bours have drawn near, and stood against me.

And they that were near me stood afar off; and they that sought my soul used violence.

And they that sought evils to me spoke vain things; and studied deceits all the day long.

But I, as a deaf man, heard not: and was as a dumb man not opening his mouth.

And I became as a man that heareth not: and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity; and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

They used violence that sought my soul.

Let them be confounded and

reantur, qui quærunt animam
meam ut auferant eam.

ashamed that seek to take away
my life.

PSALM XXXIX. (IV. TONE.)

1 Expéctans - *expectavi*: Dó-
minum et in - *tén* ¹ *dít mihí*.

With expectation I have
waited for the Lord, and he was
attentive to me.

2 Et exaudivit - *preces meas*:
et deduxit me de lacu misériæ,
et de - *lu* ¹ *to facis*.

And he heard my prayers,
and he brought me out of the
pit of misery, and the mire of
dregs.

3 Et státuit super petram -
pedes meos: et diréxit - *gres* ¹ -
sus meos.

And he set my feet upon a
rock, and directed my steps.

4 Et immísit in os meum
- *cánticum novum*: carmen -
De ¹ *o nostro*.

And he put a new canticle
into my mouth, a song to our
God.

5 Vidébunt multi - *et timé-
bunt*: et spe - *rábunt in Dó-
mino*.

Many shall see this, and shall
fear: and they shall hope in the
Lord.

6 Beátus vir cujus est no-
men - *Dómini spes ejus*: et non
respéxit in vanitátes et in - *sá-
nias falsas*.

Blessed is the man whose
trust is in the name of the
Lord: and who hath not had
regard to vanities and lying
follies.

7 Multa fecísti tu Dómine
Deus meus, mira - *bília tua*:
et cogitátionibus tuis non est
qui - *similis sit tibi*.

Thou hast multiplied thy
wonderful works, O Lord my
God: and in thy thoughts
there is no one like to thee.

8 Annuntiávi et lo - *cútus
sum* —: multiplicáti sunt: su-
¹ *per númerum*.

I have declared, and I have
spoken: they are multiplied
above number.

9 Sacríficium et oblatiónem
- *noluísti*: aures autem perfe-
cis ¹ *ti mihí*.

Sacrifice and oblation thou
didst not desire: but thou hast
pierced ears for me.

10 Holocaústum et pro pec-
cáto non - *postulásti*: tunc dixi
- *Ec* ¹ *ce vénio*.

Burnt-offerings and sin-of-
ferings thou didst not require:
then said I: Behold, I come.

11 In cápíte libri scriptum
est de me, ut fácerem volun-
tátem tuam: Deus meus volui,
et legem tuam in médio - *cor-
dis mei*.

In the head of the book it is
written of me, that I should do
thy will: O my God, I have
desired it, and thy law in the
midst of my heart.

12 Annuntiávi justítiam tu-
am in *Ec - clésia magna*: ecce

I have declared thy justice
in the great church; lo, I will

lábia mea non prohibébo - *Dómine tu scisti.*

13 Justítiam tuam non abscondi in - *corde meo : veritatem tuam et salutáre - tu ' um dixi.*

14 Non abscondi misericórdiam tuam et veri - *tátem tuam : a con - cilio multo.*

15 Tu autem Dómine, ne longe fácias miseratiónes - *tu as a mé — : misericórdia tua et véritas tua semper - suscepérunt me.*

16 Quóniam circumdedérunt me mala, quorum - *non est numerus : comprehendérunt me iniquitátes meæ, et non - pótui ut vidérem.*

17 Multiplicátæ sunt super capíllos - *capítis mei : et cor meum - dereliquit me.*

18 Compláceat tibi Dómine ut - *éru—as me— : Dómine ad adju - vándum me respice.*

19 Confundántur et reveréntur simul, qui quærunt - *ánimam meam : ut - auferant eam.*

20 Convertántur retrórsum et re - *vereántur : qui volunt - mi ' hi mala.*

21 Ferant conféstim confusio - *nem suam : qui dicunt mihi - Eu ' ge, euge.*

22 Exúltent et læténtur super te omnes quæ - *réntes te— : et dicant semper, Magnificétur Dóminus qui dilígunt salutá ' re tuum.*

23 Ego autem mendícus - *sum et pauper : Dóminus sollicitus est mei.*

24 Adjátor meus et protector - *meus tu es : Deus meus - ne ' tardáveris.*

not restrain my lips : O Lord, thou knowest it.

I have not hid thy justice within my heart : I have declared thy truth, and thy salvation.

I have not concealed thy mercy and thy truth from the great council.

Withhold not thou, O Lord, thy tender mercies from me : thy mercy and thy truth have always upheld me.

For evils without number have surrounded me : my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head : and my heart hath forsaken me.

Be pleased, O Lord, to deliver me : look down, O Lord, to help me.

Let them be confounded and ashamed together, that seek after my soul, to take it away.

Let them be turned backward, and be ashamed, that desire evils to me.

Let them immediately bear their confusion that say to me : 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee : and let such as love thy salvation, say always : The Lord be magnified.

But I am a beggar and poor : the Lord is careful for me.

Thou art my helper and my protector : O my God, be not slack.

Ant. Confundántur et reve-
reántur, qui quæserunt animam
meam ut auferant eam.

Ant. Aliéni insurrexérunt in
me, et fortes quæsiérunt ani-
mam meam.

PSALM liii.

1 Deus in nomine tuo - *sal-
vum me fac*—: et in virtute -
tu ¹ *a judica me.*

2 Deus exaúdi orati - *ónem*
meam: aúribus pércipe verba -
o ¹ *ris mei.*

3 Quóniam aliéni insurrex-
érunt advérsus me, et fortes
quæsiérunt - *ánimam meam*: et
non proposuérunt Deum ante
con - *spéc* ¹ *tum suum.*

4 Ecce enim Deus - *ad-ju-
vat me*—: et Dóminus suscep-
tor est - *ánimæ meæ.*

5 Avérte mala ini - *míciis*
meis: et in veritate tua dis-
pér ¹ *de illos.*

6 Voluntárie sacrifi - *cábo*
tibi: et confitébor nómini tuo
Dómine - *quóniam bonum est.*

7 Quóniam ex omni tribu-
latióne eripu - *ísti me*—: et su-
per inimícos meos despéxit -
óculus meus.

Ant. Aliéni insurrexérunt in
me, et fortes quæsiérunt ani-
mam meam.

Ÿ. Insurrexérunt in me tes-
tes iníqui.

R̃. Et mentíta est iníquitas
sibi.

Pater noster (*secreto*).

Ex Tractatu Sancti Augustini
Episcopi, super Psalmos.
Psalm lxiii. 2.

LECTIO IV.

Protexisti me, Deus, a con-

Let them be confounded and
ashamed, that seek to take away
my soul.

Strangers have risen up a-
gainst me, and the powerful
have sought my soul.

(IV. TONE.)

Save me, O God, by thy
name, and judge me in thy
strength.

O God, hear my prayer: give
ear to the words of my mouth.

For strangers have risen up
against me: and the mighty
have sought after my soul: and
they have not set God before
their eyes.

For behold God is my help-
er: and the Lord is the pro-
tector of my soul.

Turn back the evils upon my
enemies: and cut them off in
thy truth.

I will freely sacrifice to thee,
and will give praise, O God, to
thy name: because it is good.

For thou hast delivered me
out of all trouble: and my eye
hath looked down upon my
enemies.

Strangers have risen up a-
gainst me, and the powerful
have sought my soul.

Unjust witnesses have risen
up against me.

And iniquity has belied it-
self.

Our Father (*in secret*).

Out of the Treatise of the blessed
Bishop Augustine, upon the
Psalms. Ps. lxiii. 2.

LESSON IV.

Thou hast protected me, O God,

véntu malignántium, a multítudine operántium iniquitátem. Jam ipsum caput nostrum intueámur. Multi mártýres tália passi sunt, sed nihil sic elúcet, quómo do caput mártýrum: ibi mélius intuémur, quod illi expérti sunt. Protéctus est a multítudine malignántium, protegénte se Deo, protegénte carnem suam ipso Filio, et hómine, quem gerébat: quia filius hóminis est, et Filius Dei est. Filius Dei, propter formam Dei: filius hóminis, propter formam servi, habens in potestáte pónere ánimam suam, et rescípere eam. Quid ei potuerunt fácere inimíci? Occiderunt corpus, ánimam non occiderunt. Inténdite. Parum ergo erat Dóminum hortári mártýres verbo, nisi firmáret exémplo.

R. Tamquam ad latrónem existis cum gládiis et fustibus comprehendere me: * Quotídie apud vos eram in templo docens et non me tenuístis: et ecce flagellátum dúcitis ad crucifigéndum. *Y.* Cumque iniecíssent manus in Jesum, et tenuíssent eum, dixit ad eos. * Quotídie apud vos eram in templo docens et non me tenuístis: et ecce flagellátum dúcitis ad crucifigéndum.

from the assembly of the wicked, from the multitude of those that work iniquity. Now let us behold our head himself. Many martyrs have suffered such torments, but nothing is so conspicuous as the head of the martyrs; there we see better what they endured. He was protected from the multitude of the wicked; that is, God protected himself, the Son, and the Man assumed by the Son protected his own flesh. For he is the Son of Man, and the Son of God: the Son of God because of the form of God: the Son of Man because of the form of a servant, having it in his power to lay down his life, and take it up again. What could his enemies do against him? They killed his body, but they did not kill his soul. Take notice then. It signified little for our Lord to exhort the martyrs by word, if he had not fortified them by his example.

Ye come to take me like a thief, with swords and clubs: I was every day among you, teaching in the temple, and ye did not apprehend me: yet now ye scourge me and lead me to be crucified. And when they had laid hands on Jesus, and taken him, he said to them: I was every day among you, teaching in the temple, and ye did not apprehend me: yet now ye scourge me and lead me to be crucified.

LECTIO V.

LESSON V.

Nostis qui convéntus erat malignántium Judæórum, et

Ye know what was the assembly of the wicked Jews, and

quæ multitúdo erat operántium iniquitátem. Quam iniquitátem? Quia voluerunt occidere Dóminum Jesum Christum. *Tanta ópera bona*, inquit, *osténdi vobis: propter quod horum me vultis occidere?* Pértulit omnes infirmos eórum, curávit omnes lánguidos eórum, prædicávit regnum coelórum, non tácuit vítia eórum, ut ipsa pótius eis displicérent, non médicus, a quo sanabántur. His ómnibus curatiónibus ejus ingrátí, tamquam multa febre phrenétici, insaniéntes in médicum, qui vénerat curáre eos, excogitavérunt consílium perdéndi eum: tamquam ibi voléntes probáre, utrum vere homo sit, qui mori possit, an áliquíd super hómínes sit, et mori se non permíttat. Verbum ipsórum agnóscimus in Sapiéntia Salomónis: *Morte turpíssima*, inquit, *condemnémus eum. Interrogémus eum: erit enim respéctus in sermónibus illíus. Si enim vere fílius Dei est, liberet eum.*

℟. Ténébræ factæ sunt dum crucifixíssent Jesum Judæi: et circa horam nonam exclamávit Jesus voce magna: Deus meus ut quid me dereliquísti? * Et inclináto capite emisit spiritum. ℣. Exclamans Jesus voce magna ait: Pater in manus tuas comméndo spiritum meum. * Et inclináto capite emisit spiritum.

LECTIO VI.

*Exacuérunt tamquam gládi-
um linguas suas. Non dicant*

what the multitude of those that work iniquity. But what was that iniquity? It was that they intended to kill our Lord Jesus Christ. *I have done*, saith he, *so many good works among you: for which of them will you kill me?* He bore with all their weaknesses, he cured all their sick, he preached the kingdom of heaven, he concealed not their crimes, that they might rather hate them than the physician that healed them. Yet such was their ingratitude for all these cures, that, like men raving in a high fever, they raged against the physician that came to cure them, and formed a design of destroying him: as if they had a mind to try whether he was a real man, that could die, or something above men, and would not die. We find their words in the Wisdom of Solomon: *Let us condemn him*, say they, *to a most shameful death. Let us examine him: for regard will be had to his words. If he is truly the Son of God, let him deliver him.*

Darkness covered the earth, whilst the Jews crucified Jesus: and about the ninth hour Jesus cried out with a loud voice: My God, why hast thou forsaken me? And bowing down his head, he gave up the ghost. Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And bowing down his head, he gave up the ghost.

LESSON VI.

*They sharpened their tongues
like a sword. Let not the Jews*

that was a man: but
deceive a judge that
What Pilate did, ma-
taker of their crime
parison of them be-
more innocent. For
ed what he could do
of their hands; and
son ordered him to
and shewn to them
did to our Lord, not
persecution, but to
rage: that the sig-
that condition might
to pity, and make
from desiring his
this he did. But who
persisted, ye know
ed his hands; and
had no hand in it,
innocent of his death,
he put him to death
was guilty for doing
his will, are they i-
forced him to it?
He pronounced sen-
him, and comman-

R. Animam meam dilēctam trādidi in manus iniquórum, et facta est mihi heréditas mea sicut leo in sylva: dedit contra me voces adversárius dicens: congregámini et properáte ad devorándum illum: posuérunt me in deserto solitúdinis et luxit super me omnis terra: * Quia non est invéntus qui me agnósceret et fáceret bene. **Ÿ.** Insurrexérunt in me viri absque misericórdia, et non pepercerunt animæ meæ. * Quia non est invéntus qui me agnósceret et fáceret bene. **R.** Animam meam dilēctam trādidi in manus iniquórum, et facta est mihi heréditas mea sicut leo in sylva: dedit contra me voces adversárius dicens: congregámini et properáte ad devorándum illum: posuérunt me in deserto solitúdinis et luxit super me omnis terra: Quia non est invéntus qui me agnósceret et fáceret bene.

I delivered my beloved Son into the hands of the wicked, and my inheritance is become to me like a lion in the forest: my adversary gave out votes against me, saying: Come together, and make haste to devour him: they placed me in a solitary desert: and all the earth mourned for me. Because there was none that would know me, and do me any good. Men without mercy rose up against me, and they spared not my life. Because there was none that would know me, and do me any good. I delivered my beloved Son into the hands of the wicked, and my inheritance is become to me like a lion in the forest: my adversary gave out votes against me, saying: Come together, and make haste to devour him: they placed me in a solitary desert: and all the earth mourned for me. Because there was none that would know me, and do me any good.

THIRD NOCTURN.

Ant. Ab insurgéntibus in me líbera me Domine, quia occupavérunt ánimam meam.

From those that rise up against me, O Lord, deliver me: for they are in possession of my soul.

PSALM lviii.

(1. TONE.)

1 Eripe me de inimícis meis - *Deus meus*: et ab insurgéntibus in - *me líbera me.*

Deliver me from my enemies, O my God: and defend me from them that rise up against me.

2 Eripe me de operántibus in - *iniquitátem*: et de viris - *sanguinum salva me.*

Deliver me from them that work iniquity: and save me from bloody men.

3 Quia ecce cepérunt - *ánimam meam*: irruérunt - *in me fortes.*

For behold they have caught my soul: the mighty have rushed in upon me.

4 Neque iniquitas mea, ne-

Neither is it for my iniquity,

que peccátum - *meum Dómine* :
sine iniquitáte cucúrri - *et di-*
réxi.

5 Exúrge in occursum - *me-*
um et vide : et tu Dómine Deus
virtútum - *Deus Israel.*

6 Inténde ad visitándas -
omnes gentes : non misereáris
ómnibus qui operántur in - *i-*
quitátem.

7 Converténtur ad vésperam
et famem pati - *éntur ut canes* :
et circúsbunt - *civitátem.*

8 Ecce loquéntur in ore suo
et gládus in - *lábiiis eórum* :
quóniam - *quis audívit ?*

9 Et tu Dómine derid - *ébis*
eos : ad níhilum dedúces - *om-*
nes gentes.

10 Fortitúdinem meam ad te
custódiám, quia Deus sus - *cép-*
tor meus es : Deus meus mise-
ricórdia - *ejus præveniet me.*

11 Deus osténdet mihi super
inimícos meos ne oc - *cidas eos* :
nequándo obliviscántur - *pópuli*
mei.

12 Dispérge illos in vir - *túte*
tua : et depóne eos protéctor -
meus Dómine.

13 Delfictum oris eórum ser-
mónem labi - *órum ipsórum* :
et comprehendántur in su - *pér-*
bia sua.

14 Et de execratíone et
mendácio annuntiabúntur in
consum - *matione* : in ira con-
summationis - *et non erunt.*

15 Et scient quia Deus do-
min - *abitur Jacob* : et - *finium*
terrá.

16 Converténtur ad véspe-

nor for my sin, O Lord : with-
out iniquity have I run, and di-
rected my steps.

Rise up thou to meet me, and
behold : even thou, O Lord, the
God of hosts, the God of Israel.

Attend to visit all the nations :
have no mercy on all them that
work iniquity.

They shall return at evening,
and shall suffer hunger like
dogs : and shall go round about
the city.

Behold they shall speak with
their mouth, and a sword is in
their lips : for who, say they,
hath heard us ?

But thou, O Lord, shalt laugh
at them : thou shalt bring all the
nations to nothing.

I will keep my strength to
thee, for thou art my protector ;
my God, his mercy shalt pre-
vent me.

God shall let me see over my
enemies : slay them not, lest at
any time my people forget.

Scatter them by thy power :
and bring them down, O Lord,
my protector.

For the sin of their mouth,
and the word of their lips : and
let them be taken in their pride.

And for their cursing and ly-
ing they shall be talked of, when
they are consumed : when they
are consumed by thy wrath, and
they shall be no more.

And they shall know that God
will rule Jacob : and all the ends
of the earth.

They shall return at evening

ram et famem pati - *éntur ut canes*: et circuibunt - *civitátem*.

and shall suffer hunger like dogs: and they shall go round about the city.

17 Ipsi dispergéntur ad - *manducándum*: si vero non fuerint saturáti et - *murmurábunt*.

They shall be scattered abroad to eat: and shall murmur if they be not filled.

18 Ego autem cantábo forti - *túdinem tuam*: et exultábo mane miseri - *córdiam tuam*.

But I will sing thy strength: and will extol thy mercy in the morning.

19 Quia factus es sus - *céptor meus*: et refúgium meum in die tribulati - *ónis meæ*.

For thou art become my support and my refuge, in the day of my trouble.

20 Adjútor meus tibi psallam, quia Deus sus - *céptor meus es*: Deus meus miseri - *córdia mea*.

Unto thee, O my helper, will I sing, for thou art God, my defence: my God, my mercy.

Ant. Ab insurgéntibus in me líbera me Domíne, quia occupáverunt ánimam meam.

From those that rise up against me, O Lord, deliver me: for they are in possession of my soul.

Ant. Longe fecísti notos meos a me: tráditus sum, et non egrediébar.

Thou hast removed my acquaintance far from me: I was delivered up, and did not come out.

PSALM lxxxvii.

(VIII. TONE.)

1 Domine Deus salútis - *meæ*: in die clamávi et - *nocte coram te*.

O Lord, the God of my salvation, I have cried in the day and in the night before thee.

2 Intret in conspéctu tuo orátio - *mea*: inclína aurem tuam ad - *precem meam*.

Let my prayer come in before thee: incline thy ear to my petition.

3 Quia repléta est malis ánima - *mea*: et vita mea inférno ap - *propinquávit*.

For my soul is filled with evils: and my life hath drawn nigh to hell.

4 Æstimátus sum cum descendéntibus in - *lacum*: factus sum sicut homo sine adjutório inter - *mórtuos liber*.

I am counted among them that go down to the pit: I am become as a man without help, free among the dead.

5 Sicut vulneráti dormientes in sepúlchris, quorum non es memor - *ámplius*: et ipsi de manu - *tua repúlsi sunt*.

Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

6 Posuérunť me in lacu inferi - *óri*: in tenebrósis et in - *umbra mortis*.

They have laid me in the lower pit: in the dark places, and in the shadow of death.

7 Super me confirmátus est furor - *tuus* : et omnes fluctus tuos indu - *xísti super me*.

8 Longe fecísti notos meos a - *me* — : posuérunt me abominati - *ónem sibi*.

9 Tráditus sum et non egredi - *ébar* : óculi mei languérunt - *præ inópia*.

10 Clamávi ad te Dómine totá - *die* : expándi ad te - *manus meas*.

11 Numquid mórtuis fácies mira - *bília* : aut médici suscitábunt et confite - *búntur tibi*.

12 Numquid narrábit áliquis in sepúlchro misericórdiam - *tuam* : et veritátem tuam in per - *ditíone* ?

13 Numquid cognoscéntur in ténebris mirabilia - *tua* : et justítia tua in terra ob - *liviónis* ?

14 Et ego ad te Dómine clámávi : et mane orátio - *mea prævéniét te*.

15 Ut quid Dómine repéllis oratióem - *meam* : avértis fáciem - *tuam a me* ?

16 Pauper sum ego et in labóribus a juventúte - *mea* : exaltátus autem, humiliátus sum et - *conturbátus*.

17 In me transiérunt iræ - *tuæ* : et terróres tui con - *turbavérunt me*.

18 Circumdederunt me sicut aqua tota - *die* : circumde - *dérunt me simul*.

19 Elongásti a me amicum et - *próximum* : et notos meos - *a miseria*.

Ant. Longe fecísti notos me-

Thy wrath is strong over me : and all thy waves thou hast brought in upon me.

Thou hast put away my acquaintance far from me : they have set me an abomination to themselves.

I was delivered up, and came not forth : my eyes languished through poverty.

All the day I cried to thee, O Lord : I stretched out my hands to thee.

Wilt thou shew wonders to the dead : or shall physicians raise to life, and give praise to thee ?

Shall any one in the sepulchre declare thy mercy, and thy truth in destruction ?

Shall thy wonders be known in the dark : and thy justice in the land of forgetfulness ?

But I, O Lord, have cried to thee : and in the morning my prayer shall prevent thee.

Lord, why castest thou off my prayer : why turnest thou away thy face from me ?

I am poor, and in labours from my youth : and being exalted have been humbled and troubled.

Thy wrath hath come upon me : and thy terrors have troubled me.

They have come round about me like water all the day : they have compassed me about together.

Friend and neighbour thou hast put far from me : and my acquaintance because of misery.

Thou hast removed my ac-

os a me : tráditus sum, et non egrediébar.

Ant. Captábunt in animam justí, et sánguinem innocentem condemnábunt.

quaintance far from me : I was delivered up, and did not come out.

They will conspire against the soul of the just man, and condemn innocent blood.

PSALM xciii.

(VIII. TONE.)

1 Deus ultiónum - *Dóminus* : Deus ultiónum - *libere égit.*

The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

2 Exaltáre qui júdicas - *terram* : redde retributi - *onem superbis.*

Lift up thyself, thou that judgest the earth : render a reward to the proud.

3 Usquequo peccatóres - *Dómine* : usquequo peccatóres - *gloriabúntur* :

How long shall the wicked, O Lord, how long shall the wicked make their boast ?

4 Effabúntur et loquéntur iniqui - *tátem* : loquéntur omnes qui operántur - *injustitiam* ?

How long shall they utter and speak wrong things: how long shall all the workers of iniquity talk ?

5 Pópulum tuum Dómine humilia - *vérunt* : et hereditátem tuam - *vezavérunt.*

Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6 Víduam et ádvenam interfe - *cérunt* : et pupíllas - *occiderunt.*

They have slain the widow and the stranger: and they have murdered the fatherless.

7 Et dixerunt, Non vidébit - *Dóminus* : nec intélliget - *Deus Jacob.*

And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8 Intellígite insipientes in - *pópulo* : et stultí ali - *quando sapiúte.*

Understand, ye senseless among the people: and you fools be wise at last.

9 Qui plantávit aurem non - *áudiet* : aut qui finxit óculum - *non considerat* ?

He that planted the ear, shall he not hear: or he that formed the eye, doth he not consider ?

10 Qui córripit gentes non - *arguet* : qui docet - *hóminem sciéntiam* ?

He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge ?

11 Dóminus scit cogitátiones - *hóminum* : — *quóniam vanæ sunt.*

The Lord knoweth the thoughts of man, that they are vain.

12 Beátus homo quem tu

Blessed is the man whom

erudieris - *Dómine* : et de lege tua doc - *úeris eum*.

13 Ut mítiges ei a diébus - *malis* : donec fodiátur pecca - *tóri fovea*.

14 Quia non repellet Dómi - *nus* plebem - *suam* : et hereditatem suam non - *derelinquet*.

15 Quoadúsque justítia con - *vertátur* in ju - *dícium* : et qui juxta illam omnes qui - *recto sunt corde*.

16 Quis consúrget mihi ad - *vérsus* malig - *nántes* ? : aut quis stabit mecum advérsus operán - *tes i - niquitátem* ?

17 Nisi quia Dóminus adjú - *vit - me* — : paulo minus habi - *táset* in inférno - *ánima mea*.

18 Si dicébam, Motus est pes - *meus* : misericórdia tua Dó - *mine - adjuvábat me*.

19 Secúndum multitudínem dolórum meórum in corde - *meo* : consolatiónes tuæ lætifi - *cavérunt - ánimam meam*.

20 Numquid adhæret tibi se - *des iniqui - tátis* : qui fingis la - *bórem - in præcepto* ?

21 Captábunt in ánimam - *justi* : et sánguinem innocén - *tem - condemnábunt*.

22 Et factus est mihi Dómi - *nus* in re - *fúgium* : et Deus meus in adjutórium - *spei meæ*.

23 Et reddet illis iniquitá - *tem ipsórum*, et in malítia eó - *rum dispédet - eos* : dispédet illos Dóminus - *Deus noster*.

Ant. Captábunt in animam *justi*, et sánguinem innocentem *condemnábunt*.

Ÿ. Locúti sunt advérsus me *língua dolósa*.

thou shalt instruct, O Lord : and shalt teach him out of thy law.

That thou mayest give him rest from the evil days : till a pit be dug for the wicked.

For the Lord will not cast off his people : neither will he forsake his own inheritance.

Until justice be turned into judgment : and they that are near it are all the upright in heart.

Who shall rise up for me against the evil-doers ? or who shall stand with me against the workers of iniquity ?

Unless the Lord had been my helper : my soul had almost dwelt in hell.

If I said, My foot is moved thy mercy, O Lord, assisted me.

According to the multitude of my sorrows in my heart : thy comforts have given joy to my soul.

Doth the seat of iniquity stick to thee : who framest labour in commandment ?

They will hunt after the soul of the just : and will condemn innocent blood.

But the Lord is my refuge and my God the help of my hope.

And he will render to them their iniquity : and in their malice he will destroy them : yea, the Lord our God will destroy them.

They will conspire against the soul of the just man : and condemn innocent blood.

They have spoken against with a deceitful tongue.

R. Et sermónibus ódii circumdedérunt me, et expugnavérunt me gratis.

Pater noster (*secreto*).

De Epistola beati Pauli Apostoli ad Hebræos, cap. iv. et v.

LECTIO VII.

Festinémus ingredi in illam réquiem : ut ne in idípsum quis incidat incredulitátis exémpulum. Vivus est enim sermo Dei, et éfficax, et penetrabílior omni gládio ancípiti : et pertíngens usque ad divisiónem ánimæ, ac spíritus, compágum quoque, ac medullárum, et discrétore cogitatiónum et intentiónum cordis. Et non est ulla creatúra invisibilis in conspéctu ejus : ómnia autem nuda et apérta sunt óculis ejus, ad quem nobis sermo. Habéntes ergo Pontíficem magnum, qui penetrávit cœlos, Jesum Fílium Dei : teneámus confessi-ónem. Non enim habémus Pontíficem, qui non possit cómpati infirmitátibus nostris : tentátum autem per ómnia pro similitúdine absque peccáto.

R. Tradidérunt me in manus impiórum, et inter iníquos projecérunt me et non pepercé-
runt animæ meæ : congregáti sunt advérsus me fortes : * Et sicut gigántes steterunt contra me. **V.** Aliéni insurrexérunt advérsus me, et fortes quæsi-
érunt ánimam meam. * Et sicut gigántes steterunt contra me.

LECTIO VIII.

Adeámus ergo cum fidúcia

And with words of hatred they have encompassed me, and assaulted me without cause.

Our Father (*in secret*).

Out of the Epistle of blessed Paul, the Apostle to the Hebrews, chap. iv. v.

LESSON VII.

Let us haste therefore to enter into that rest: lest any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two-edged sword, and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature invisible in his sight: but all things are naked and open to the eyes of him, to whom our speech is. Seeing, then, that we have a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high priest who cannot have compassion on our infirmities: but one tempted in all things like as we are, yet without sin.

They delivered me into the hands of the impious, and cast me out amongst the wicked, and spared not my life: the powerful gathered together against me: And like giants they stood against me. Strangers have risen up against me, and the mighty have sought my life. And like giants they stood against me.

LESSON VIII.

Let us go therefore with con-

infirmítate: et proptérea debet, quemádmódum pro pópulo, ita étiam et pro semetípso offerre pro peccátis.

Ry. Jesum trádidit impius summis princípibus sacerdotum et senióribus populi: * Petrus autem sequebátur eum a longe ut vidéret finem. *Ÿ.* Adduxérunt autem eum ad Caiphám principem sacerdotum ubi scribæ et Pharisæi convénérant. * Petrus autem sequebátur eum a longe ut vidéret finem.

LECTIO IX.

Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit, ut Póntifex fieret: sed qui locútus est ad eum: *Filius meus es tu, ego hódie génui te.* Quemádmódum et in álio loco dicit: *Tu es sacerdos in ætérnum secúndum órđinem Melchisedech.* Qui in diébus carnis

passed with infirmity fore he ought, as fit so also for himself sins.

The wicked man to the chief priests of the people: but led him afar off, to see the end. And then Caiphás the high the scribes and Peter met together. But he followed him afar off would be the end.

LESSON

Neither doth a the honour to himself that is called by God was. So also Christ rify himself to be priest: but he that *Thou art my Son, I begotten thee.* As he another place: *Thou for ever according to Melchisedech.* Who

quæ passus est, obediéntiam : et consummátus, factus est ómnibus obtemperántibus sibi, causa salutis æternæ, appellátus a Deo Póntifex juxta órdinem Melchisedech.

R. Caligavérunt oculi mei a fletu meo : quia elongátus est a me qui consolabátur me. Vidéte omnes populi, * Si est dolor símilis sicut dolor meus. **Y.** O vos omnes, qui transítis per viam, atténdite et vidéte. * Si est dolor símilis sicut dolor meus. Caligavérunt oculi mei a fletu meo : quia elongátus est a me qui consolabátur me. Vidéte omnes populi, Si est dolor símilis sicut dolor meus.

the things which he suffered ; and being consummated, he became the cause of eternal salvation to all that obey him, called by God a high priest according to the order of Melchisedech.

My eyes are darkened by my tears: for he is far from me that comforted me. See, all ye people, If there be sorrow like to my sorrow. O all ye that pass by this way, behold and see. If there be sorrow like to my sorrow. My eyes are darkened by my tears: for he is far from me that comforted me. See, all ye people, If there be sorrow like to my sorrow.

Good Friday at Lauds.

Ant. Proprio Fílio suo non pepéruit Deus, sed pro nobis omnibus trádidit illum.

God spared not his own Son, but delivered him up for us all.

PSALM I. (VII. TONE.)

1 Misérere | me · i · Deus :
secúndum magnam mise-ri |
cór · diam · tu · am.

Have mercy on me, O God,
according to thy great mercy.

2 Et secúndum multitudi-
nem miserati | ó · num · tu · á ·
rum : dele iniqui | tá · tem ·
me · am.

And according to the multi-
tude of thy tender mercies, blot
out my iniquities.

3 Amplius lava me ab ini-
qui | tá · te · me · a : et a pec-
cáto | me · o · mun · da · me.

Wash me yet more from my
iniquity: and cleanse me from
my sin.

4 Quóniam iniquitátem me-
am | e · go · cog · nos · co : et
peccatum meum contra | me ·
est · sem · per.

For I know my iniquity: and
my sin is always before me.

5 Tibi soli peccávi et ma-
lum | co · ram · te · fe · ci : ut
justificéris in sermónibus tuis,

To thee only have I sinned,
and have done evil before thee:
that thou mayest be justified in

et vincas cum | *ju · di · cá · ris.*

thy words, and mayest overcome when thou art judged.

6 Ecce enim in iniqui | *tá · tibus · con · cep · tus · sum :* et in peccátis concépit me | *ma · ter · me · a.*

For behold I was conceived in iniquities: and in sins did my mother conceive me.

7 Ecce enim veritatem | *di · lex · is · ti :* incérta et occulta sapiéntiæ tuæ, manifes | *tás · ti · mi · hi.*

For behold thou hast loved truth: the uncertain and hid things of thy wisdom thou hast made manifest to me.

8 Aspérget me hyssópo | *et · mun · dá · bor :* lavábis me et super nivem | *de · al · bá · bor.*

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

9 Audítui meo dabis gaúdiu | *et · læ · tí · tiam :* et exultábunt ossa hu | *mi · li · á · ta.*

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

10 Avérte faciém tuam a pec | *cá · tis · me · is :* et omnes iniquitátes | *me · as · de · le.*

Turn away thy face from my sins: and blot out all my iniquities.

11 Cor mundum crea | *in · me · De · us :* et spíritum rectum innova in vis | *ce · ri · bus · me · is.*

Create a clean heart in me, O God: and renew a right spirit within my bowels.

12 Ne projícias me a | *fá · cie · tu · a :* et spíritum sanctum tuum ne | *alú · feras · a · me.*

Cast me not away from thy face: and take not thy holy Spirit from me.

13 Redde mihi lætítiam salu | *tá · ris · tu · i :* et spíritu princi | *pá · li · con · fir · ma · me.*

Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14 Docébo iníquos | *vi · as · tu · as :* et impii ad te | *con · ver · tén · tur.*

I will teach the unjust thy ways: and the wicked shall be converted to thee.

15 LÍbera me de sanguínibus Deus, Deus sa | *lú · tis · me · æ :* et exultábit lingua mea | *ius · tí · tiam · tu · am.*

Deliver me from blood, O God, the God of my salvation: and my tongue shall extol thy justice.

16 Dómine lábia | *me · a · a · pé · ries :* et os meum annuntiábit | *lau · dem · tu · am.*

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

17 Quóniam si volúisses sacrificium de | *dis · sem · ú · ti ·*

For if thou hadst desired sacrifice, I would indeed have given

que : holocaustis non | de · lec · tá · beris.

18 Sacrificium Deo spíritus con | tri · bu · la · tus : cor contritum et humiliatum Deus | non · des · pí · cies.

19 Benigne fac Dómine, in bona voluntate | tu · a · Si · on : ut ædificentur | mu · ri · Je · rú · salem.

20 Tunc acceptabis sacrificium justitiæ, oblationes et | ho · lo · ca · tus · ta : tunc imponent super altare | tu · um · ví · tulos.

Ant. Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum.

Ant. Anxiatus est super me spíritus meus, in me turbatum est cor meum.

PSALM cxlii.

1 Domine exaudi orationem meam, aúribus percipe obsecrationem meam, in veri · táte tua : exaudi me in · tua · justitia.

2 Et non intres in iudicium cum · servo tuo : quia non justificabitur in conspectu tuo · om · nis vivens.

3 Quia persecutus est inimicus · animam meam : humiliavit in terra · vi · tam meam.

4 Collocavit me in obscuris sicut · mortuos sæculi ; et anxius est super me spíritus meus, in me tur · bá · tum est cor meum.

5 Memor fui diérum antiquorum, meditatus sum in omnibus op · éribus tuis : in factis manuum tuarum · me · di · tábar.

it : with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion : that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offering : then shall they lay calves upon thy altar.

God spared not his own Son, but delivered him up for us all.

My spirit is in anguish, my heart is troubled within me.

(IV. TONE.)

Hear, O Lord, my prayer, give ear to my supplication in thy truth : hear me in thy justice.

And enter not into judgment with thy servant : for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul : he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old : and my spirit is in anguish within me, my heart within me is troubled.

I remembered the days of old, I meditated on all thy works : I mused upon the works of thy hands.

6 Expándi manus - *me-as*
ad te — : *ánima mea sicut ter-*
ra sine a¹ qua tibi.

7 Velóciter ex - *áu-di me*
Dómine : defécit - spíritus me-
us.

8 Non avértas fáciem - *tu-*
am a me : et símilis ero des-
cen - dén-tibus in lacum.

9 Audítam fac mihi mane
miseri - córdiam tuam : quia in
- te¹ sperávi.

10 Notam fac mihi viam -
in qua ámbulem : quia ad te le-
vávi - ánimam meam.

11 Eripe me de inimícis
meis, Dómine - ad te-confú-
gi : doce me fácere voluntá-
tem tuam, quia Deus - me¹ us
es tu.

12 Spíritus tuus bonus de-
dúcet me in - terram rectam :
propter nomen tuum Dómine,
vivificábis me in æqui - tá¹ te
tua.

13 Edúces te tribulatióne -
ánimam meam : et in misericór-
dia tua dispérdes ini - mí¹ cos
meos.

14 Et perdes omnes qui trí-
bulant - ánimam meam : quóni-
am ego - servus tuus sum.

Ant. Anxiátus est super me
spíritus meus, in me turbátum
est cor meum.

Ant. Ait latro ad latrónem :
Nos quidem digna factis reci-
pimus, hic autem quid fécit?
Meménto mei Dómine dum
véneris in regnum tuum.

I stretched forth my hands
to thee : my soul is as earth
without water unto thee.

Hear me speedily, O Lord:
my spirit hath fainted away.

Turn not away thy face from
me : lest I be like unto them
that go down into the pit.

Cause me to hear thy mercy
in the morning : for in thee have
I hoped.

Make the way known to me
wherein I should walk : for I
have lifted up my soul to thee.

Deliver me from my enemies,
O Lord, to thee have I fled:
teach me to do thy will, for thou
art my God.

Thy good spirit shall lead
me into the right land : for thy
name's sake, O Lord, thou wilt
quicken me in thy justice.

Thou wilt bring my soul out
of trouble : and in thy mercy
thou wilt destroy my enemies.

And thou wilt cut off all them
that afflict my soul : for I am
thy servant.

My spirit is in anguish, my
heart is troubled within me.

One thief said to the other :
We indeed receive what our ac-
tions deserve : but what has this
man done? Remember me, O
Lord, when thou shalt come into
thy kingdom.

PSALM lxii.

(VIII. TONE.)

1 Deus Deus - meus : ad te
de - luce vigilo.

O God, my God, to thee do
I watch at break of day.

2 Sitivit in te *ánima - mea* :
quam multiplicetur tibi - *caro*
mea.

3 In terra desérta et ínvia et
ina - *quósa* : sic in sancto ap-
páruí tibi, ut vidérem virtú-
tem tuam et - *glóriam tuam*.

4 Quóniam mélior est mise-
ricórdia tua super - *vitas* : lá-
bia - *mea laudábunt te*.

5 Sic benedicam te in vita -
mea : et in nómine tuo levábo -
manus meas.

6 Sicut ádipe et pinguédine
repleátur *ánima - mea* : et lá-
biis exultatiónis lau - *dábit os*
meum.

7 Si memor fui tui super
stratum meum, in matutinis
meditábor in - *te* — : quia fu-
ísti ad - *jútor meus*.

8 Et in velaménto alárum
tuárum exultábo, adhæsit áni-
ma mea post - *te* — : me sus-
cépit - *déxtera tua*.

9 Ipsi vero in vanum quæsi-
erunt *ánimam meam*, introf-
bunt in inferióra - *terre* : tra-
déntur in manus gládii, partes
- *vúlpium erunt*.

10 Rex vero lætábitur in
Deo, laudabúntur omnes qui
jurant in - *eo* : quia obstrúctum
est os lo - *quéntium iniqua*.

PSALM LXVI.

1 Deus miseréatur nostri,
et benedícat - *nobis* : illúminet
vultum suum super nos, et mi-
sere - *átur nostri*.

2 Ut cognoscámus in terra
viam - *tuam* : in ómnibus gén-
tibus salu - *táre tuum*.

For thee my soul hath thirst-
ed : for thee my flesh, O how
many ways !

In a desert land, and where
there is no way, and no water :
so in the sanctuary have I come
before thee, to see thy power
and thy glory.

For thy mercy is better than
lives : thee my lips shall praise.

Thus will I bless thee all my
life long : and in thy name I
will lift up my hands.

Let my soul be filled as with
marrow and fatness : and my
mouth shall praise thee with
joyful lips.

If I have remembered thee
on my bed, I will meditate on
thee in the morning ; because
thou hast been my helper.

And I will rejoice under the
covert of thy wings : my soul
hath stuck close to thee : thy
right hand hath received me.

But they have sought my soul
in vain, they shall go into the
lower parts of the earth : they
shall be delivered into the hands
of the sword, they shall be the
portions of foxes.

But the king shall rejoice in
God : all they shall be praised
that swear by him : because the
mouth is stopped of them that
speak wicked things.

(VIII. TONE.)

May God have mercy on us,
and bless us : may he cause the
light of his countenance to shine
upon us, and may he have mercy
on us.

That we may know thy way
upon earth, thy salvation in all
nations.

3 Confiteántur tibi pópuli -
Deus : confiteántur tibi - *pópuli*
omnes.

4 Læténtur et exúltent - *gen-*
tes : quóniam júdicas pópulos
in æquitáte, et gentes in - *ter-*
ra dirigis.

5 Confiteántur tibi pópuli
Deus, confiteántur tibi pópuli
- *omnes* : terra dedit - *fructum*
suum.

6 Benedícat nos *Deus Deus*
noster, benedícat nos - *Deus* :
et métuant eum omnes - *finis*
terra.

Ant. Ait latro ad latrónem :
Nos quidem digna factis recí-
pimus, hic autem quid fecit ?
Meménto mei Dómine dum vé-
neris in regnum tuum.

Ant. Cum conturbáta fúerit
anima mea Dómine, miseri-
córdiæ memor eris.

Let people confess to thee,
O God : let all people give praise
to thee.

Let the nations be glad and
rejoice ; for thou judgest the
people with justice, and direct-
est the nations upon earth.

Let the people, O God, con-
fess to thee, let all the people
give praise to thee. The earth
hath yielded her fruit.

May God, our own God, bless
us, may God bless us : and all
the ends of the earth fear him.

One thief said to the other :
We indeed receive what our ac-
tions deserve ; but what has this
man done ? Remember me, O
Lord, when thou shalt come into
thy kingdom.

When my soul shall be in
trouble, O Lord, thou wilt be
mindful of thy mercy.

THE CANTICLE OF HABACCUC. Chap. iii. (I. TONE.)

1 Dómine audívi auditi - *ó -*
nem tuam : — *et tímui*.

2 Dómine - *opus tuum* : in
medio annórum vi - *vífica illud*.

3 In medio annórum - *notum*
fácies : cum irátus fúeris mi-
sericórdiæ - *recordáberis*.

4 Deus ab - *Austro véniet* :
et sanctus de - *monte Pharan*.

5 Opéruiť cœlos - *glória e-*
jus : et laudis ejus - *plena est*
terra.

6 Splendor ejus - *ut lux e-*
rit ? córnua in - *mánibus ejus*.

7 Ibi abscondita est forti-
túdo ejus : ante fáciem - *ejus*
ibis mors.

O Lord, I heard what thou
madest me hear, and was afraid

O Lord, thy work in the mids
of the years bring it to life.

In the midst of the years thou
shalt make it known : when thou
art angry, thou wilt remembe
mercy.

God will come from the south
and the Holy One from Moun
Pharan.

His glory covered the hea-
vens : and the earth is full o
his praise.

His brightness shall be as th
light : horns are in his hands.

There is his strength hid
death shall go before his face

8 Et egrediétur diabolus ante - *pedes ejus* : stetit et - *mensus est terram*.

9 Aspéxit et dis - *solvit gentes* : et contríti sunt - *montes sæculi*.

10 Incurvati sunt - *colles mundi* : ab itinéribus *æterni* - *tatis ejus*.

11 Pro iniquitate vidi tentoria - *Æthiopiæ* : turbabuntur pelles - *terræ Madian*.

12 Numquid in fluminibus i - *ratus es Domine* ? aut in fluminibus furor tuus ? vel in mari indig - *natio tua* ?

13 Qui ascendes super - *equos tuos* : et quadrigæ - *tuæ salvatio*.

14 Súscitans auscitabis - *arcum tuum* : juramenta tribubus - *quæ locutus es*.

15 Flúvius scindes terræ, viderunt te et dolu - *erunt montes* : gurgés a - *quarum transiit*.

16 Dedit abyssus - *vocem suam* : altitúdo manus - *suas levavit*.

17 Sol et luna steterunt in habi - *taculo suo* : in luce sagittarum tuarum, ibunt in splendóre fulgurantis - *hastæ tuæ*.

18 In frémitu concut - *cabis terram* : et in furóre obstupe - *facies gentes*.

19 Egréssus es in salutem - *pópuli tui* : in salutem cum - *Christo tuo* :

20 Percussisti caput de - *domo impij* : denudasti fundamentum ejus - *usque ad colum*.

And the devil shall go forth before his feet: he stood and measured the earth.

He beheld, and melted the nations, and the ancient mountains were crushed to pieces.

The hills of the world were bowed down, by the journeys of his eternity.

I saw the tents of Æthiopia for their iniquity: the curtains of the land of Madian shall be troubled.

Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea?

Whowillride uponthy horses, and thy chariots are salvation.

Thou wilt surely take up thy bow, according to the oaths which thou hast spoken to the tribes.

Thou wilt divide the rivers of the earth: the mountains saw thee, and weregrieved: the great body of waters passed away.

The deep put forth its voice: the deep lifted up its hands.

The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

Thou wentest forth for the salvation of thy people, for salvation with thy Christ.

Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

21 Maledixisti sceptris ejus, capiti bella - *tórum ejus* : venientibus ut turbo ad - *dispérgéndum me*.

22 Exul - *tátio eórum* : sicut ejus qui dévorat pauperem - *in abscondito*.

23 Viam fecisti in mari - *equis tuis* : in luto a - *quárum multárum*.

24 Audívi et conturbátus est - *venter meus* : a voce contremuerunt - *lábía mea*.

25 Ingrediátur putrédo in ossibus meis : et - *subter me sca-teat*.

26 Ut requiescam in die tribu - *latiónis* : ut ascéndam ad pópulum ac - *cinctum nostrum*.

27 Ficus enim - *non florébit* : et non erit - *germen in vineis*.

28 Mentiétur - *opus olivæ* : et arva non - *afferent cibum*.

29 Abscindétur de o - *vili pecus* : et non erit arméntum - *in præsépiis*.

30 Ego autem in - *Dómino gaudébo* : et exultábo in Deo - *Jesu meo*.

31 Deus Dóminus forti - *túdo mea* : et ponet pedes meos - *quasi cervórum*.

32 Et super excélsa mea de - *dúcet me victor* : in - *psalmis canéntem*.

Ant. Cum conturbáta fúerit ánima mea, Dómine, miseri-córdiæ memor eris.

Ant. Meménto mei Dómine, dum véneris in regnum tuum.

Thou hast cursed their sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

Their joy was like that of him that devoureth the poor man in secret.

Thou madest a way in the sea for thy horses, in the mud of many waters.

I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter into my bones, and swarm under me.

That I may rest in the day of tribulation: that I may go up to our people that are girded.

For the fig-tree shall not blossom; and there shall be no spring in the vines.

The labour of the olive-tree shall fail: and the fields shall yield no food.

The flock shall be cut off from the fold: and there shall be no herd in the stalls.

But I will rejoice in the Lord and I will rejoice in God my Jesus.

The Lord God is my strength and he will make my feet like the feet of harts.

And he, the conqueror, will lead me upon my high places singing psalms.

When my soul shall be in trouble, O Lord, thou wilt be mindful of thy mercy.

Remember me, O Lord, when thou shalt come into thy kingdom.

PSALM cxlviii. (II. TONE.)

1 Laudáte Dóminum de -
cœlis : laudáte eum - *in excél-*
sis.

2 Laudáte eum omnes an-
géli - *ejus* : laudáte eum om-
nes vir - *tútes ejus.*

3 Laudáte eum sol et - *luna* :
laudáte eum omnes - *stellæ et*
lumen.

4 Laudáte eum cœli cœ-
lórurur : et aquæ omnes quæ
super cœlos sunt, laudent - *no-*
men Dómini.

5 Quia ipse dixit et facta -
sunt— : ipse mandávit - *et cre-*
ata sunt.

6 Státuit ea in ætérnum et
in sæculum - *sæculi* : præcep-
tum pósuit et non - *præter-*
ibit.

7 Laudáte Dóminum de -
terra : dracónes et - *omnes a-*
byss.

8 Ignis grando nix glácies,
spíritus procel - *lárurur* : quæ
fáciunt - *verbum ejus.*

9 Montes et omnes - *colles* :
ligna fructífera et - *omnes ce-*
dri.

10 Béstix et univérsa - *pé-*
cora : serpéntes et - *vólucres*
pennátæ.

11 Reges terræ et omnes -
pópuli : príncipes et omnes -
júdices terræ.

12 Júvenes et vírgines, se-
nes cum junióribus laudent no-
men - *Dómini* : quia exaltátum
est nomen - *ejus soltus.*

13 Conféssio ejus super cœ-
lum et - *terram* : et exaltávit
cornu - *pópuli sui.*

14 Hymnus ómnibus sanc-

Praise ye the Lord from the
heavens : praise ye him in the
high places.

Praise ye him all his angels :
praise ye him all his hosts.

Praise ye him, O sun and
moon : praise him all ye stars
and light.

Praise him ye heavens of hea-
vens ; and let all the waters that
are above the heavens praise the
name of the Lord.

For he spoke, and they were
made ; he commanded, and they
were created.

He hath established them for
ever, and for ages of ages : he
hath made a decree, and it shall
not pass away.

Praise the Lord from the
earth, ye dragons, and all ye
deeps.

Fire, hail, snow, ice, stormy
winds, which fulfil his word.

Mountains and all hills, fruit-
ful trees, and all cedars.

Beasts and all cattle : ser-
pents and feathered fowls.

Kings of the earth, and all
people : princes and all judges
of the earth.

Young men and maidens : let
the old with the younger praise
the name of the Lord : for his
name alone is exalted.

The praise of him is above
heaven and earth ; and he hath
exalted the horn of his people.

A hymn to all his saints ; to

ti - ejus : filius Israel, pópulo the children of Israel, a people
appropin - quatus ahi. approaching to him.

PSALM clix.

1 *Cantáte Dómino canti-*
cum - novum : laus ejus in Ec-
clésia Sanctórum.

2 *Lætétur Israel in eo qui*
fecit - eam : et filii Sion exúl-
tent in - rege suo.

3 *Laudent nomen ejus in -*
cho-ro : in tympano et psaltério
- psallant ei :

4 *Quia beneplácitum est*
Dómino in pópulo - suo : et
exaltávit mansuétos - in salú-
tem.

5 *Exultábunt sancti in - gló-*
ria : lætabúntur in cu - bílibus
suis.

6 *Exaltatiónes Dei in gú-*
ture e - órum : et gládii anci-
pites in - máribus eórum.

7 *Ad faciéndam vindictam*
in nati - ónibus : increpati - ónes
- in pópulis :

8 *Ad alligándos reges eó-*
rum in com - pédibus : et nó-
biles eórum in - mánciis fër-
reis.

9 *Ut fáciant in eis judicium*
con - scriptum : glória hæc est
ómnibus - sanctis ejus.

Sing ye to the Lord a new
canticle: let his praise be in the
Church of the saints.

Let Israel rejoice in him that
made him: and let the children
of Sion be joyful in their king.

Let them praise his name in
choir: let them sing to him with
the timbrel and the psaltery.

For the Lord is well pleased
with his people: and he will exalt
the meek unto salvation.

The saints shall rejoice in
glory: they shall be joyful in
their beds.

The high praises of God shall
be in their mouth: and two-
edged swords in their hands:

To execute vengeance upon
the nations, chastisements a-
mong the people.

To bind their kings with fet-
ters, and their nobles with ma-
nacles of iron.

To execute upon them the
judgment that is written: this
glory is to all his saints.

PSALM cl.

1 *Laudáte Dóminum in*
sanctis - ejus : laudáte eum in
firmaménto vir - tútis ejus.

2 *Laudáte eum in virtúti-*
bús - ejus : laudáte eum secún-
dum multitudínem magni - tú-
dinis ejus.

3 *Laudáte eum in sono -*
tuba : laudáte eum in psal - té-
ro et cíthara.

Praise ye the Lord in his holy
places: praise ye him in the fir-
mament of his power.

Praise ye him for his mighty
acts: praise ye him according
to the multitude of his great-
ness.

Praise him with sound of
trumpet: praise him with psal-
tery and harp.

4 Laudáte eum in tympano et - *choro* : laudáte eum in - *chordis* - et *órgano*.

5 Laudáte eum in cymbalis benesonántibus, laudáte eum in cymbalis jubilati - *ónis* : omnis spíritus - *laudet Dóminum*.

Ant. Meménto mei Dómine, dum véneris in regnum tuum.

Ÿ. Collocávit me in obscúris.

H. Sicut mórtuos sæculi.

Ant. Posuérunť super caput ejus causam ipsius scriptam : Jesus Nazarénus Rex Judæórum.

Praise him with timbrel and choir : praise him with strings and organs.

Praise him on high-sounding cymbals : praise him on cymbals of joy : let every spirit praise the Lord.

Remember me, O Lord, when thou shalt come into thy kingdom.

He has placed me in obscure places.

Like the dead of the world.

They put over his head the cause of his death, written thus : Jesus of Nazareth, King of the Jews.

THE CANTICLE OF ZACHARY. *Luke i. (I. TONE.)*

1. Benedíctus Dóminus - *Deus Israel* : quia visitávit, et fecit redemptiónem - *plebis suæ*.

2 Et eréxit cornu sa - *lútis nobis* : in domo David - *púeri sui* :

3 Sicut locútus est per - *os sanctórum* : qui a sæculo sunt, prophe - *tárum ejus* :

4 Salútem ex ini - *mícis nostris* : et de manu ómnium - *quí odérunt nos* :

5 Ad faciéndam misericórdiam cum - *pátribus nostris* : et memorári testaménti - *sui sancti*.

6 Jusjurándum, quod jurávit ad Abraham - *Patrem nostrum* : da - *túrum se nobis* :

7 Ut sine timóre, de manu inimicórum nostrórum - *liberáti* : servi - *ámus illi*.

8 In sanctitáte et justítia - *coram ipso* : ómnibus di - *ébus nostris*.

Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people :

And hath raised up a horn of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets, who are from the beginning :

Salvation from our enemies, and from the hand of all that hate us.

To perform mercy to our fathers : and to remember his holy covenant.

The oath which he swore to Abraham our father, that he would grant to us :

That being delivered from the hands of our enemies, we may serve him without fear.

In holiness and justice before him, all our days.

12 illuminare nis, qui in te-
nebris et in umbra - *mortis se-*
dent : ad dirigendos pedes nos-
tros in - *viam pacis*.

Ant. Posuerunt super caput
ejus causam ipsius scriptam :
Jesus Nazarénus Rex Judæ-
órum.

Ÿ. Christus factus est pro
nobis obediens usque ad mor-
tem : mortem autem crucis.

10 enlighten thee
darkness, and in th
death : to direct ou
way of peace.

They put over h
cause of his death, w
Jesus of Nazareth,
Jews.

Christ became c
us unto death : eve
of the cross.

*Then is said Pater noster in silence, the Psalm Miserere
and the Prayer Respice, p. 38.*

Holy Saturday at Matins.

GOOD FRIDAY EVENING.

(*Morning Office of Good Friday, see Missal, p. 88.*)

FIRST NOCTURN.

Ant. In pace in idipsum In peace, in the self-same I
dormiam et requiescam. will sleep and rest.

PSALM iv. (VIII. TONE.)

1 Cum invocárem, exaúdi- When I called upon him, the
vit me Deus justitiæ - *meæ* : in God of my justice heard me ;
tribulatióne dila - *tásti mihi*. when I was in distress thou hast
enlarged me.

2 Miserére - *mei* : et exaúdi Have mercy on me, and hear
orati - *ónem meam*. my prayer.

3 Filii hóminum úsquequo O ye sons of men, how long
gravi - *corde* ? : ut quid dilígitis will ye be dull of heart ? why
vanitátem et - *quæritis* - *mendá-*
cium ? do you love vanity, and seek after
lying ?

4 Et scitóte quóniam miri- Know ye also that the Lord
ficávit Dóminus sanctum - *su-*
um : Dóminus exaúdiét me hath made his Holy One won-
cum cla - *mávero* - *ad eum*. derful : the Lord will hear me
when I shall cry unto him.

5 Irascimini et nolíte pec- Be ye angry and sin not : the
cáre : quæ dicitis in córdibus things you say in your hearts,
vestris, in cubilibus vestris - be sorry for them on your beds.
compungimini.

6 Sacrificáte sacrificium Offer up the sacrifice of jus-
justitiæ, et speráte in - *Dómi-*
no : Multi dicunt Quis ostén- tice and trust in the Lord :
dit - *nobis bona* ? many say : Who sheweth us
good things ?

7 Signátum est super nos The light of thy countenance,
lumen vultus tui - *Dómine* : de- O Lord, is signed upon us : thou
dísti lætítiam in - *corde meo*. hast given gladness in my heart.

8 A fructu fruménti vini et By the fruit of their corn,
ólei - *sui* : mul - *tiplicati sunt*. their wine and oil, they are
multiplied.

9 In pace in id - *ípsum* : dór- In peace, in the self-same I
miam et - *requiescam* : will sleep.

10 Quóniam tu Dómine sin- For thou, O Lord, singularly
gulariter in - *spe* — : con - *stitu-*
isti me. hast settled me in hope.

Ant. In pace in idípsum dórmiam et requiêscam.

Ant. Habitábit in taberná-culo tuo, requiêscet in monte sancto tuo.

In peace, in the self-same I will sleep and rest.

He shall dwell in thy tabernacle, he shall rest on thy holy mountain.

PSALM xiv. (IV. TONE.)

1 Dómine quis habitábit in taber - ná-culo tuo : aut quis requiêscet in monte - sanc¹ to tuo?

2 Qui ingréditur - sine má-cula : et ope - rátur justítiam.

3 Qui lóquitur in veritátem in - corde suo : qui non egit dolum in - lin¹ gua sua.

4 Nec fecit próximo - suo malum : et oppróbrium non ac - cepit advérsus - próximos suos.

5 Ad níhilum dedúctus est in conspéctu - e-jus malignus : tímētes autem - Dó-minum gloriíficat.

6 Qui jurat próximo suo - et non decipit : qui pecúniam suam non dedit ad usúram, et múnera super innocéntem - non¹ accépit.

7 Qui - facit hæc — : non movébitur - in¹ ælérnum.

Ant. Habitábit in taberná-culo tuo, requiêscet in monte sancto tuo.

Ant. Caro mea requiêscet in spe.

Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

He that walketh without blemish, and worketh justice:

He that speaketh truth in his heart, who hath not used deceit in his tongue:

Nor hath done evil to his neighbour, nor taken up a reproach against his neighbour.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth not: he that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things shall not be moved for ever.

He shall dwell in thy tabernacle, he shall rest on thy holy mountain.

My flesh shall rest in hope.

PSALM xv. (VII. TONE.)

1 Consérva me Dómine quóniam spe - rávi in te. Dixi Dómino Deus meus es tu, quóniam bonórum me - brum-non eges.

2 Sanctis qui sunt in - terra ejus : mirificávit omnes voluntates - meas-in eis.

3 Multiplicátæ sunt infirmi -

Preserve me, O Lord, for I have put my trust in thee. I have said to the Lord: thou art my God, for thou hast no need of my goods.

To the saints who are in his land, he hath made wonderful all my desires in them.

Their infirmities were mul-

Ides eorum: póstea ac - celebraverunt.

4 Non congregábo convénticula eorum - *de sanguinibus*: nec memor ero nóminum eorum per - *lábia mea*.

5 Dóminus pars hæreditátis meæ et - *cálicis mei*: tu es qui restítues hæreditátem - *meam mihi*.

6 Funes cecidérunt mihi - *in præcláris*: étenim hæreditas mea præ - *clára est mihi*.

7 Benedicám Dóminum qui tribuit mihi - *intelléctum*: insuper et usque ad noctem increpuérunt me - *renes mei*.

8 Providebam Dóminum in conspéctu - *meo sémper*: quóniam a dextris est mihi - *ne commóvear*.

9 Propter hoc lætátum est cor meum, et exultávit - *lingua mea*: insuper et caro mea requi - *escet in spe*.

10 Quóniam non derelínques ánimam meam - *in inférno*: nec dabis Sanctum tuum vidére cor - *ruptiónem*.

11 Notas mihi fecísti vias vitæ, adimplébis me lætítia cum - *vultu tuo*: delectatiónes in dextera tua - *usque in finem*.

Ant. Caro mea requiescet in spe.

Ÿ. In pace in idípsum.

R. Dórmiam et requiescam.

Pater noster (*secreto*).

LECTIO I.

De Lamentatione Jeremiæ Prophetæ, cap. iii.

HETH. Misericordiæ Domini quia non sumus consumpti:

tiplied: afterwards they made haste.

I will not gather together their meetings for blood-offerings: nor will I be mindful of their names by my lips.

The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.

I set the Lord always in my sight: for he is at my right hand that I be not moved.

Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

Because thou wilt not leave my soul in hell: nor wilt thou give thy Holy One to see corruption.

Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

My flesh shall rest in hope.

In peace I will.

Both sleep and rest.

Our Father (*in secret*).

LESSON I.

From the Lamentations of the Prophet Jeremias, chap. iii.

The mercies of the Lord that we are not consumed: because

quia non defecerunt miserationes ejus.

HETH. Novi diluculo, multa est fides tua.

HETH. Pars mea Dominus, dixit anima mea, propterea expectabo eum.

TETH. Bonus est Dominus sperantibus in eum, animæ quaerenti illum.

TETH. Bonum est præstolari cum silentio salutare Dei.

TETH. Bonum est viro, cum portaverit jugum ab adolescentia sua.

JOD. Sedebit solitarius, et tacebit: quia levavit super se.

JOD. Ponet in pulvere os suum, si forte sit spes.

JOD. Dabit percutienti se maxillam, saturabitur opprobriis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Ẓ. Sicut ovis ad occisionem ductus est, et dum male tractaretur non aperuit os suum: traditus est ad mortem * Ut vivificaret populum suum. **Ÿ.** Tradidit in mortem animam suam, et inter sceleratos reputatus est. Ut vivificaret populum suum.

LECTIO II.

ALEPH. Quomodo obscuratum est aurum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum?

BETH. Filii Sion inclyti, et amici auro primo: quomodo

his tender mercies have not failed.

They are new every morning, great is thy faithfulness.

The Lord is my portion, said my soul: therefore will I wait for him.

The Lord is good to them that hope in him, to the soul that seeketh him.

It is good to wait with silence for the salvation of God.

It is good for a man, when he hath borne the yoke from his youth.

He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

He shall put his mouth in the dust, if so be there may be hope.

He shall give his cheek to him that striketh him, he shall be filled with reproaches.

Jerusalem, Jerusalem, be converted to the Lord thy God.

He was led like a sheep to the slaughter, and whilst he was ill used he opened not his mouth: he was condemned to death. That he might give life to his people. He delivered up himself to death, and was reckoned among the wicked. That he might give life to his people.

LESSON II. Chap. iv.

How is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

The noble sons of Sion, and they that were clothed with the

reputati sunt in vasa testea, opus manuum figuli?

GHIMEL. Sed et lamiae nudaverunt mammam, lactaverunt catulos suos: filia populi mei crudelis, quasi struthio in deserto.

DALETH. Adhæsit lingua lactentis ad palatum ejus in siti: parvuli petierunt panem, et non erat qui frangeret eis.

HE. Qui vescebantur voluptuose, interierunt in viis: qui nutriebantur in croceis, amplexati sunt stercora.

VAU. Et major effecta est iniquitas filiae populi mei peccato Sodomorum, quæ subversa est in momento, et non ceperunt in ea manus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

EY. Jerusalem surge et exue te vestibus jucunditatis: induere cinere et cilicio: * Quia in te occisus est Salvator Israel. **Y.** Deduc quasi torrentem lacrymas per diem et noctem, et non taceat pupilla oculi tui. Quia in te occisus est Salvator Israel.

LECTIO III.

Incipit Oratio Jeremiæ Prophetæ, cap. v.

Recordare, Domine, quid acciderit nobis: intueri, et respice opprobrium nostrum. Hereditas nostra versa est ad alienos: domus nostræ ad extraneos. Pupilli facti sumus

best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

Even the sea-monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert.

The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

They that were fed delicately have died in the streets: they that were brought up in scarlet have embraced the dung.

And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

Jerusalem, Jerusalem, be converted to the Lord thy God.

Arise, Jerusalem, and put off thy garments of joy: put on ashes and haircloth. For in thee was slain the Saviour of Israel. Shed tears like a torrent, day and night, and let not the apple of thy eye be dry. For in thee was slain the Saviour of Israel.

LESSON III.

Here begins the Prayer of the Prophet Jeremias, chap. v.

Remember, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to aliens: our houses to strangers. We are become orphans without a father,

nostri : non fuit qui redimeret de manu eorum. In animabus nostris afferebamus panem nobis, a facie gladii in deserto. Pellis nostra, quasi clibanus, exusta est a facie tempestatum famis. Mulieres in Sion humiliaverunt, et virgines in civitatibus Juda.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Plánge quasi virgo plebs mea: ululáte pastóres in cínere et cilficio: * Quia venit dies Dómini magna et amára valde. **V.** Accíngite vos sacerdótes et plángite minístri altáris, aspérigite vos cínere. * Quia venit dies Dómini magna et amára valde. Plánge quasi virgo plebs mea: ululáte pastóres in cínere et cilficio: Quia venit dies Dómini magna et amára valde.

have ruled over us was none to redeem their hand. We bread at the peril because of the sword. Our skin was oven, by reason of the famine. The women in Sion, girls in the cities of

Jerusalem, Jerusalem, converted to the Lord

Mourn as a virgin howl, ye pastors, in sackcloth: for the exceeding bitter day is coming. Gird ye priests, and mourners of the altar, yourselves with ashes. and exceeding bitter Lord is coming. virgin, my people: tors, in ashes and sorrow: the great and exceeding day of the Lord is

túdo - *ejus* : orbis terrarum et universi qui - *habitant in eo*.

2 Quia ipse super maria fundavit - *eum* : et super flumina præpa - *rávit eum*.

3 Quis ascendet in montem - *Dómini* ? : aut quis stabit in loco - *sancto ejus* ?

4 Innocens manibus et mundo - *corde* : qui non accépit in vano animam suam, nec juravit in dolo - *próximo suo*.

5 Hic accípiet benedictionem a - *Dómino* : et misericórdiam a Deo salu - *tári suo*.

6 Hæc est generatio quærentium - *eum* : quærentium faciém - *Dei Jacob*.

7 Attóllite portas príncipes vestras, et elevámini portæ æter - *náles* : et intro - *íbit rex glóriæ*.

8 Quis est iste rex - *glóriæ* ? : Dóminus fortis et potens, Dóminus - *potens in prælio*.

9 Attóllite portas príncipes vestras, et elevámini portæ æter - *náles* : et intro - *íbit rex glóriæ*.

10 Quis est iste rex - *glóriæ* ? : Dóminus virtútum, ipse - *est rex glóriæ*.

Ant. Elevámini portæ æternáles, et introíbit rex glóriæ.

Ant. Credo vidére bona Dómini in terra vivéntium.

the fulness thereof: the world and all they that dwell therein.

For he hath founded it upon the seas: and hath prepared it upon the rivers.

Who shall ascend into the mountain of the Lord? or who shall stand in his holy place?

The innocent in hands and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

He shall receive a blessing from the Lord: and mercy from God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? the Lord, who is strong and mighty, the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? the Lord of hosts, he is the King of glory.

Be ye lifted up, O eternal gates, and the King of glory will enter in.

I believe that I shall see the good things of the Lord in the land of the living.

PSALM XXVI. (IV. TONE.)

1 Dóminus illuminátio mea et - *salus mea* : — *qu* ¹ *em timébo* ?

2 Dóminus protéctor - *vita* *mea* : a quo - *tre* ¹ *pidábo* ?

The Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life, of whom shall I be afraid?

3 Dum appropriant super -
me nocentes : ut edant - car¹ -
nes meas :

4 Qui tribulant me ini - mi -
ci mei : ipsi infirmati sunt et -
ce¹ ciderunt.

5 Si consistant ad - ver^{sum} me
me castra : non timebit - e¹ or
meum.

6 Si exurgat ad - ver^{sum} me
praelium : in hoc - ego sperabo.

7 Unam petii a Domino -
hanc requiram : ut inhabitem
in domo Domini omnibus di -
ebus - vi¹ tæ meæ.

8 Ut videam volup - tatem
Domini : et visitem - tem¹ -
plum ejus.

9 Quoniam abscondit me in
taber - náculo suo : in die ma -
lorum protexit me, in abscon -
dito taber - náculo sui.

10 In petra exal - tavit me — :
et nunc exaltavit caput meum
super ini - mi¹ cos meos.

11 Circuívi et immolávi in
tabernáculo ejus hóstiam voci -
fe - ratiónis : cantábo et psal -
num - di¹ cam Domino.

12 Exáudi Dómine vocem
meam, qua cla - má - vi ad te
— : miserere mei - et¹ exá -
udi me.

13 Tibi dixit cor meum ex -
quisívit te - fácies mea : faciem
tuam - Dó - mine requiram.

14 Nec avértas faciem - tu -
am a me — : ne declines in
ira á - ser¹ vo tuo.

15 Adjutor - meus esto : ne
derelinquas me, neque despí -
cias me Deus salu - táris meus.

16 Quoniam pater meus et

Whilst the wicked draw near
against me, to eat my flesh.

My enemies that troubled me
have been weakened, and have
fallen.

If armies in camp should stand
together against me, my heart
shall not fear.

If a battle should rise up a -
gainst me, in this will I be con -
fident.

One thing have I asked of the
Lord, this will I seek after: that
I may dwell in the house of the
Lord all the days of my life.

That I may see the delight
of the Lord, and may visit his
temple.

For he hath hid me in his ta -
bernacle: in the day of evils he
hath protected me in the secret
place of his tabernacle.

He hath exalted me upon a
rock: and now he hath lifted up
my head above my enemies.

I have gone round, and have
offered up in his tabernacle a
sacrifice of jubilation: I will
sing, and recite a psalm to the
Lord.

Hear, O Lord, my voice, with
which I have cried to thee: have
mercy on me, and hear me.

My heart hath said to thee,
my face hath sought thee: thy
face, O Lord, will I still seek.

Turn not away thy face from
me: decline not in thy wrath
from thy servant.

Be thou my helper: forsake
me not, do not thou despise me,
O God my Saviour.

For my father and my mother

mater mea dereli - *quérunt me*
— : Dóminus - *autem assump-*
sit me.

17 Legem pone mihi Dómi-
ne in - *via tua* : et dirige me in
sémitam rectam, propter ini-
mí - *cos meos.*

18 Ne tradideris me in áni-
mas tribu - *lántium me* — : quó-
niam insurrexérunt in me tes-
tes iníqui, et mentíta est in - *i-*
quitas sibi.

19 Credo vidére - *bona Dó-*
mini : in - *terra vivéntium.*

20 Expécta Dóminum vir -
tiliter age : et confortétur cor
tuum et - *sústine Dóminum.*

Ant. Credo vidére bona Dó-
mini in terra vivéntium.

Ant. Dómine, abstraxísti ab
inferis ánimam meam.

have left me: but the Lord hath
taken me up.

Set me, O Lord, a law in the
way: and guide me in the right
path, because of my enemies.

Deliver me not over to the
will of them that trouble me:
for unjust witnesses have risen
up against me, and iniquity
hath belied itself.

I believe to see the good
things of the Lord in the land
of the living.

Expect the Lord, do man-
fully: and let thy heart take
courage, and wait thou for the
Lord.

I believe that I shall see the
good things of the Lord in the
land of the living.

Lord, thou hast brought my
soul out of hell.

PSALM XXIX.

(VIII. TONE.)

1 Exaltábo te Dómine quó-
niam suscepísti - *me* : nec de-
lectásti inimícos - *meos super*
me.

2 Dómine Deus meus cla-
mávi ad - *te* — : — *et sanásti me.*

3 Dómine eduxísti ab infér-
no ánimam - *meam* : salvásti
me a descen - *déntibus in lacum.*

4 Psállite Dómino sancti -
ejus : et confitémini memóriæ
sancti - *tátis ejus.*

5 Quóniam ira in indigna-
tíone - *ejus* : et vita in volun -
táte ejus.

6 Ad vésperum demorábitur
- *fletus* : et ad matu - *tinum læ-*
títia.

I will extol thee, O Lord, for
thou hast upheld me: and hast
not made my enemies to rejoice
over me.

O Lord my God, I have cried
to thee, and thou hast healed me.

Thou hast brought forth, O
Lord, my soul from hell: thou
hast saved me from them that
go down into the pit.

Sing to the Lord, O you his
saints: and give praise to the
memory of his holiness.

For wrath is in his indigna-
tion: and life in his good will.

In the evening weeping shall
have place: and in the morning
gladness.

7 Ego autem dixi in abundantia - *mea* : Non movébor - *in ætérnum*.

8 Dómine in voluntáte - *tua* : præstitisti decóri - *meo virtútem* :

9 Avertisti fáciem tuam a - *me* — : et factus sum - *conturbátus*.

10 Ad te Dómine cla - *ma-bo* : et ad Deum meum - *deprecábor*.

11 Quæ utilitas in ságuine - *meo* : dum descéndo in cor - *ruptionem* ?

12 Numquid confitébitur tibi - *pulvis* : aut annuntiábit veri - *rátem tuam* ?

13 Audívit Dóminus et mísertus est - *mei* : Dóminus factus est ad - *jutor meus*.

14 Convertísti planctum meum in gáudium - *mihí* : consci-distí saccum meum, et circum - *dedísti - me lætítia*.

15 Ut cantet tibi glória mea et non com - *púngar* : Dómine Deus meus, in ætérnum confi - *tébtor tibi*.

Ant. Dómine abstraxísti ab ínferis ánimam meam.

Ÿ. Tu autem Dómine misere - *rere mei*.

R. Et resúscita me et retrí - *bua*m eis.

Pater noster (*secreto*).

And in my abundance I said: I shall never be moved.

O Lord, in thy favour thou gavest strength to my beauty.

Thou turnedst away thy face from me, and I became troubled.

To thee, O Lord, will I cry: and I will make supplication to my God.

What profit is there in my blood, whilst I go down to corruption.

Shall dust confess to thee, or declare thy truth?

The Lord hath heard, and hath had mercy on me: the Lord became my helper.

Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness.

To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee for ever.

Lord, thou hast brought my soul out of hell.

But do thou, O Lord, have mercy on me.

And raise me up again, and I will repay them.

Our Father (*in secret*).

LECTIO IV.

Ex Tractatu Sancti Augustini, Episcopi, super Psalmos. In Psalmum lxiij. 7.

Accedet homo ad cor altum, et exaltabitur Deus. Illi dixerunt: Quis nos videbit? Desecrunt scrutantes scrutationes, consilia mala. Accessit homo

LESSON IV.

Out of the Treatise of St. Augustine, Bishop, upon the Psalms. On Psalm lxiij. 7.

Man shall come to the deep heart, and God shall be exalted. They said, Who will see us? They failed in making diligent search for wicked designs. Man can

ad ipsa consilia, passus est se tenéri ut homo. Non enim tenerétur nisi homo, aut viderétur nisi homo, aut caderétur nisi homo, aut crucifigerétur aut morerétur nisi homo. Accéssit ergo homo ad illas omnes passiones, quæ in illo nihil valérent, nisi esset homo. Sed si ille non esset homo, non liberarétur homo. Accéssit homo ad cor altum, id est, cor secrétum, objiciens aspéctibus humanis hóminem, servans intus Deum, celans formam Dei, in qua æquális est Patri, et offerens formam servi, qua minor est Patre.

By. Recéssit pastor noster fons aquæ vivæ, ad cujus tránsito sol obscurátus est: * Nam et ille captus est qui captivum tenébat primum hóminem: hodie portas mortis et seras páriter Salvátor noster dirúpit. **Ÿ.** Destrúxit quidem claustra inférni et subvértit poténtias diaboli. * Nam et ille captus est qui captivum tenébat primum hóminem: hodie portas mortis et seras páriter Salvátor noster dirúpit.

LECTIO V.

Quo perduxérunt illas scrutatiónes suas, quas perscrutántes defecérunt, ut étiam mórtuo Dómino, et sepúlto, custódes pónerent ad sepúlchrum? Dixérunt enim Piláto: *Sedúctor ille.* Hoc appellabátur nómine Dóminus Jesus Christus, ad so-

to those designs, and suffered himself to be seized on as a man. For he could not be seized on, if he were not man, nor seen, if he were not man, nor scourged, if he were not man, nor crucified nor die, if he were not man. Man, therefore, came to all these sufferings, which could have no effect on him, if he were not man. But if he had not been man, man could not have been redeemed. Man came to the deep heart, that is, the secret heart, exposing his humanity to human view, but hiding his divinity: concealing the form of God, by which he is equal to the Father: and offering the form of the servant, by which he is inferior to the Father.

Our shepherd, the fountain of living water, is gone, at whose departure the sun was darkened: for he is taken, who made the first man a prisoner: to-day, our Saviour broke both the locks and gates of death. He destroyed the prisons of hell, and overthrew the powers of the devil. For he is taken, who made the first man a prisoner: to-day, our Saviour broke both the locks and gates of death.

LESSON V.

How far did they carry this their diligent search, in which they failed so much, that when our Lord was dead and buried, they placed guards at the sepulchre? For they said to Pilate: This seducer: by which name our Lord Jesus Christ was

látium servórum suórum, quando dicúntur seductórea. Ergo illi Piláto: *Seductor ille, inquit, dixit adhuc vivens: Post tres dies resúrgam. Jube itaque custodiri sepúlchrum usque in diem tertium, ne forte véniant discipuli ejus, et furéntur eum, et dicant plebi: Surrexit a mórtuis; et erit novíssimus error pejor príore. Ait illis Pilátus: Habétis custódiam, ite, custodíte sicut scitis. Illi autem abeúntes munierunt sepúlchrum, signántes lapídem cum custódis.*

R. O vos omnes qui transitis per viam atténdite et vidéte,
 * Si est dolor símilis sicut dolor meus. V. Atténdite universi pópuli et vidéte dolórem meum. * Si est dolor símilis sicut dolor meus.

LECTIO VI.

Posuérent custódes mílites ad sepúlchrum. Concússa terra, Dóminus resurrexit: mirácula facta sunt tália circa sepúlchrum, ut et ipsi mílites, qui custódes advéniant, testes fierent, si vellent vera nuntiáre. Sed avarítia illa quæ captivávit discipulum cómitem Christi, captivávit et mílitem custódem sepúlchri. Damus, inquit, vobis pecúniám: et *dicite, quia vobis dormiéntibus venérunt discipuli ejus, et abstulérunt eum.* Vere defecérunt scrutántes scrutatiónes. Quid est quod dixísti, o infélix astútia? *Tantum ne désaris lucem consilii pietátis, et in profúnda versú-*

called, for the comfort of his servants when they are called seducera. *This seducer, say they to Pilate, whilst he was yet living said: After threes days I will rise again. Command, therefore, the sepulchre to be guarded until the third day, lest perhaps his disciples come and steal him away, and say to the people, He is risen from the dead: and the last error will be worse than the first. Pilate saith to them: Ye have a guard, go, and guard him as ye know. And they went away and secured the sepulchre with guards, sealing up the stone.*

O all ye that pass by this way, attend and see, If there be any grief like unto my grief. Attend, all ye people, and see my grief. If there be any grief like unto my grief.

LESSON VI.

They placed soldiers to guard the sepulchre. The earth shook, and the Lord rose again: such miracles were done at the sepulchre, that the very soldiers that came as guards might be witnesses of it, if they would declare the truth. But that covetousness which possessed the disciple that was the companion of Christ blinded also the soldiers that were the guards of his sepulchre. We will give you money, said they: and *say, that whilst ye were asleep, his disciples came and took him away.* They truly failed in making diligent search. What is it thou hast said, O wretched craft!

tis demergeris, ut hoc dicas : *Dicite, quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum?* Dormientes testes adhibes : vere tu ipse obdormisti, qui scrutando talia defecisti.

R. Ecce quomodo moritur justus et nemo percipit corde : et viri justi tolluntur et nemo considerat : a facie iniquitatis sublatus est justus : * Et erit in pace memoria ejus. **V.** Tamquam agnus coram tondente se obmutuit et non aperuit os suum : de angustia et de judicio sublatus est. * Et erit in pace memoria ejus. Ecce quomodo moritur justus et nemo percipit corde : et viri justi tolluntur et nemo considerat : a facie iniquitatis sublatus est justus : Et erit in pace memoria ejus.

away from the face of iniquity : and his memory shall be in peace.

Dost thou shut thy eyes against the light of prudence and piety, and plunge thyself so deep in cunning, as to say this : *Say that whilst ye were asleep, his disciples came and took him away?* Dost thou produce sleeping witnesses? Certainly thou thyself sleepest, that failest in making search after such things.

Behold how the just man dies, and nobody takes it to heart : and just men are taken away, and no one considers it : the just man is taken away from the face of iniquity : and his memory shall be in peace. He was dumb like the lamb under his shearer, and opened not his mouth : he was taken away from distress, and from judgment. And his memory shall be in peace. Behold how the just man dies, and nobody takes it to heart : and just men are taken away, and no one considers it : the just man is taken

THIRD NOCTURN.

Ant. Deus adjuvat me et Dominus susceptor est anime mee.

God helps me, and the Lord is the protector of my soul.

PSALM liii. (VIII. TONE.)

1 Deus in nomine tuo saluum me - *fac* - : et in virtute tua iudica me.

Save me. O God, by thy name, and judge me in thy strength.

2 Deus exaudi orationem meam : auribus percipe verba oris mei.

O God, hear my prayer : give ear to the words of my mouth.

3 Quoniam alieni insurrexerunt adversum me, et fortes quasi erant animam meam : et non proposuerunt Deum ante conspectum suum.

For strangers have risen up against me : and the mighty have sought after my soul : and they have not set God before their eyes.

4 Ecce enim Deus áduvat
- me — : et Dóminus suscéptor
est - *ánimæ meæ*.

5 Avérte mala inimícis -
meis : et in veritáte tua dis -
pérde illos.

6 Voluntárie sacrificábo -
tibi : et confitébor nómini tuo
Dómine - *quóniam bonum est*.

7 Quóniam ex omni tribula-
tíone eripuísti - *me* — : et super
inimícos meos despéxit - *óculus*
meus.

Ant. Deus áduvat me et Dó-
minus suscéptor est *ánimæ meæ*.

Ant. In pace factus est locus
ejus et in Sion habitátio ejus.

For behold God is my helper :
and the Lord is the protector of
my soul.

Turn back the evils upon my
enemies : and cut them off in
thy truth.

I will freely sacrifice to thee,
and will give praise, O God, to
thy name : because it is good.

For thou hast delivered me
out of all trouble : and my eye
hath looked down upon my ene-
mies.

God helps me, and the Lord
is the protector of my soul.

His dwelling is in peace, and
his habitation is in Sion.

PSALM LXXV. (VII. TONE.)

1 Notus in Ju - *dæa Deus* :
in Israel magnum - *nomen ejus*.

2 Et factus est in pace - *lo-*
cus ejus : et habitátio - *ejus* - in
Sion.

3 Ibi confrégit po - *téntias*
arcuum : scutum - *gládium et*
bellum.

4 Illúminans tu mirábiliter a -
- *móntibus* - *ætérnis* : turbáti
sunt omnes insipi - *éntes corde*.

5 Dormiérunt - *somnum su-*
um : et nihil invenérunt omnes
viri divitiárum in - *mánibus suis*.

6 Ab increpatíone tua - *De-*
us Jacob : dormitavérunt qui
ascen - *dérunt equos*.

7 Tu terríbilis es et quis re -
sistet tibi ? : ex tunc - *ira tua*.

8 De cælo audístum fe - *cis-*
ti-judicium : terra trémuit - *et*
quívít.

9 Cum exúrgeret in ju - *di-*

In Judea God is known, his
name is great in Israel.

And his place is in peace, and
his abode in Sion.

There hath he broken the
power of bows, the shield, the
sword, and the battle.

Thou enlightenest wonder-
fully from the everlasting hills :
all the foolish of heart were
troubled.

They have slept their sleep :
and all the men of riches have
found nothing in their hands.

At thy rebuke, O God of Ja-
cob, they have all slumbered
that mounted on horseback.

Thou art terrible, and who
shall resist thee ? from that
time thy wrath.

Thou hast caused judgment
to be heard from heaven ; the
earth trembled and was still.

When God arose in judg-

cium Deus : ut salvos faceret omnes mansu - étos terræ.

10 Quóniam cogitatio hóminis confi - *tébitur tibi* : et reliquæ cogitátionis diem festum - *agent tibi.*

11 Vovéte et réddite Dómino - *Deo vestro* : omnes qui in circúitu ejus af - *fértis múnera.*

12 Terríbili et ei qui aufert - *spíritum principum* : terríbili apud - *reges terræ.*

Ant. In pace factus est locus ejus et in Sion habitatio ejus.

Ant. Factus sum sicut homo sine adjutório inter mórtuos liber.

ment, to save all the meek of the earth.

For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

Vow ye, and pay to the Lord your God: all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes; to the terrible with the kings of the earth.

His dwelling is in peace, and his habitation is in Sion.

I am become like a man without help, free among the dead.

PSALM lxxxvii. (IV. TONE.)

1 Dómine Deus sa - *lútis meæ* : in die clamávi et - *nocte coram te.*

2 Intret in conspéctu tuo orátio mea : inclina aurem tuam ad - *pre¹ cem meam.*

3 Quia repléta est malis - *ánima mea* : et vita mea inférno - *appropinquávit.*

4 Æstimátus sum cum descen - *dén-ti-bus in lacum* : factus sum sicut homo sine adjutório inter - *mórtuos liber.*

5 Sicut vulneráti dormiéntes in sepúlchris, quorum non es - *memor ámplius* : et ipsi de manu - *tu-a repúlsi sunt.*

6 Posuérum me in lacu in - *ferióri* : in tenebrósis et in - *um¹ bra mortis.*

7 Super me confirmátus est - *furor tuus* : et omnes fluctus tuos indux - *is¹ ti super me.*

8 Longe fecisti notos - *me-as a me* : posuérum me abomi-

O Lord, the God of my salvation, I have cried in the day and in the night before thee.

Let my prayer come in before thee: incline thy ear to my petition.

For my soul is filled with evils: and my life hath drawn nigh to hell.

I am counted among them that go down to the pit: I am become as a man without help, free among the dead.

Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

They have laid me in the lower pit: in the dark places, and in the shadow of death.

Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

Thou hast put away my acquaintance far from me: they

nati - *o* ¹ *nem sibi.*

9 Tráditus sum et non e -
grediēbar : *oculi mei languē-*
runt - *præ* ¹ *inopia.*

10 Clamávi ad te Dómine -
tota die : *expándi ad te* - *ma* ¹ -
nus meas.

11 Numquid mórtuis fácies
- *mirabília* : aut médiei susci-
tábunt et confite - *bán* ¹ *tur tibi?*

12 Numquid narrábit áliquis
in sepúlchro miseri - *córdiam*
tuam : et veritátem tuam in
per - *di* ¹ *tíone?*

13 Numquid cognoscéntur
in ténebris mira - *bília tua* : et
justítia tua in terra ob - *li* ¹ *vió-*
nis?

14 Et ego ad te - *Dómi-*
ne clamávi : et mane orátio -
me ^a *præveniet te.*

15 Ut quid Dómine repéllis
orati - *ónem meam* : avértis fá-
ciem - *tu* ¹ *am a me?*

16 Pauper sum ego et in la-
bóribus a juven - *túte mea* : ex-
altátus autem humiliátus sum
- *et conturbátus.*

17 In me transiérunt - *iræ*
tuæ : et terróres tui con - *tur-*
bavérunt me.

18 Circumdedérunt me si-
cut aqua - *tota die* : circumde-
dérunt me simul.

19 Elongásti a me a - *mí-*
cum et próximum : et notos - *me-*
os a miséria.

Ant. Factus sum sicut homo
sine adjutório inter mórtuos li-
ber.

Ÿ. In pace factus est lo-
us ejus.

have set me an abomination to
themselves.

I was delivered up, and came
not forth : my eyes languished
through poverty.

All the day I cried to thee, O
Lord : I stretched out my hands
to thee.

Wilt thou shew wonders to
the dead : or shall physicians
raise to life, and give praise to
thee ?

Shall any one in the sepulchre
declare thy mercy, and thy truth
in destruction ?

Shall thy wonders be known
in the dark : and thy justice in
the land of forgetfulness ?

But I, O Lord, have cried to
thee : and in the morning my
prayer shall prevent thee.

Lord, why castest thou off my
prayer ; why turnest thou away
thy face from me ?

I am poor, and in labours from
my youth ; and being exalted
have been humbled and trou-
bled.

Thy wrath hath come upon
me : and thy terrors have trou-
bled me.

They have come round about
me like water all the day : they
have compassed me about to-
gether.

Friend and neighbour thou
hast put far from me : and my
acquaintance because of misery.

I am become like a man with-
out help, free among the dead.

His dwelling is in peace.

R. Et in Sion habitatio ejus.
Pater noster (*secreto*).

And his habitation is in Sion.
Our Father (*in secret*).

LECTIO VII.

De Epistola Beati Pauli Apostoli ad Hebræos, cap. ix.

Christus assistens Póntifex futurórum bonórum, per ámplius et perfectius tabernáculum non manufactum, id est, non hujus creatiónis : neque per sánguinem hircórum, aut vitulórum, sed per próprium sánguinem introívit semel in sancta, æténa redemptióne inventa. Si enim sanguis hircórum et taurórum, et cinis vitulæ aspérsus inquinátos sanctificat ad emundatiónem carnis : quanto magis sanguis Christi, qui per Spíritum sanctum semetípsum obtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti ?

R. Astitérunt reges terræ et príncipes convenérunt in unum. * **A**dvérsus Dóminum et advérsus Christum ejus. **Ÿ.** Quare fremuérent gentes et pópuli meditáti sunt inánia ? * **A**dvérsus Dóminum et advérsus Christum ejus.

LECTIO VIII.

Et ideo novi testaménti mediátor est : ut morte intercedénte, in redemptiόnem eárum prævaricatiόnum, quæ erant sub prióri testaménto, repositiόnem accípiant, qui vocáti sunt, ætérnæ hæreditátis. Ubi *nim testaméntum est, mors*

LESSON VII.

Out of the Epistle of Blessed Paul the Apostle to the Hebrews, chap. ix.

Christ being come a high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation : neither by the blood of goats, nor of calves, but by his own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh : how much more shall the blood of Christ, who through the Holy Ghost offered himself without spot to God, cleanse our conscience from dead works, to serve the living God ?

The kings of the earth stood up, and the princes assembled together. Against the Lord, and against his Christ. Why have the nations raged : and the people meditated vain things ? Against the Lord, and against his Christ.

LESSON VIII.

And, therefore, he is the mediator of the New Testament : that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance. For

necesse est intercédât testatōris. Testamētum enim in mórtuis confirmátum est: alióquin nondum valet, dum vivit qui testátus est. Unde nec primum quidem sine ságuine dedicátum est.

R̃. *Æstinátus sum cum descendéntibus in lacum: * Factus sum sicut homo sine adjutório inter mórtuos liber. Ț. Posuérunt me in lacu inferióri, in tenebrósis et in umbra mortis. * Factus sum sicut homo sine adjutório inter mórtuos liber.*

LECTIO IX.

Lecto enim omni mandáto legis a Moyse unívérso pópulo: accípiens ságuinem vitulórum et hircórum, cum aqua et lana coccínea, et hyssópo, ipsum quoque librum, et omnem pópulum aspérsit, dicens: Hic sanguis testaménti, quod mandávit ad vos Deus. Etiam tabernáculum, et ómnia vasa ministérii ságuine similiter aspérsit. Et ómnia pene in ságuine secúndum legem mundántur: et sine ságuinis effusióne non fit remissio.

R̃. *Sepúlto Dómino signátum est monuméntum, volvéntes lápidem ad óstium monuménti. * Ponéntes mílites qui custodírent illum. Ț. Accedéntes príncipes sacerdotum ad Pilátum petiérunt illum. * Ponéntes mílites qui custodírent illum. Sepúlto Dómino*

where there is a testament, the death of a testator must of necessity come in. For a testament is of force after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. Whereupon neither was the first indeed dedicated without blood.

I am reckoned among those that descend into the pit: I am become like a man without help, free among the dead. They laid me in the lower lake: in dark places, and in the shadow of death. I am become like a man without help, free among the dead.

LESSON IX.

For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying: This is the blood of the Testament, which God hath enjoined to you. The tabernacle also, and all the vessels of the ministry, in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood; and without shedding of blood there is no remission.

When the Lord was buried, they sealed up the sepulchre, rolling a stone before the mouth of the sepulchre, and placing soldiers to guard him. The chief priests went to Pilate, and asked of him to place soldiers. When our Lord was buried, they sealed up the sepulchre, rolling

signátum est monuméntum, a stone before the mouth of the
volvéntes lápidem ad óstium sepulchre, and placing soldiers
monuménti. Ponéntes mílites to guard him.
qui custodírent illum.

Holy Saturday at Lauds.

Ant. O mors ero mors tua, O death, I will be thy death :
morsus tuus ero inférne. O hell, I will be thy ruin.

PSALM I. (IV. TONE.)

1 Miserére - *mei Deus* : se- Have mercy on me, O Lord :
cúndum magnam miseri - *cór-* according to thy great mercy.
diam tuam.

2 Et secúndum multitudi- And according to the multi-
nem miserati - *ó-num tuárum* : tude of thy tender mercies, blot
dele iniqui - *tá tem meam.* out my iniquities.

3 Amplius lava me ab ini- Wash me yet more from my
qui - *táte mea* : et a peccáto - iniquity : and cleanse me from
me o mun-da me. my sin.

4 Quóniam iniquitátem me- For I know my iniquity : and
am - *e-go cognósko* : et peccá- my sin is always before me.
tum meum - *con-tra me est*

semper.

5 Tibi soli peccávi et malum To thee only have I sinned,
- *co-ram te feci* : ut justificéris and have done evil before thee :
in sermónibus tuis, et vincas that thou mayest be justified in
cum - *ju dicáris.* thy words, and mayest overcome
when thou art judged.

6 Ecce enim in iniquitáti- For behold I was conceived
bus con - *céptus sum* — : et in in iniquities : and in sins did
peccátis concépit me - *ma ter*
mea. my mother conceive me.

7 Ecce enim veritátem - *di-* For behold thou hast loved
lexisti : incérta et occúlta sa- truth : the uncertain and hidden
piéntiæ tuæ, manifes - *tás mihi.* things of thy wisdom thou hast
made manifest to me.

8 Aspérget me hyssópo - *et* Thou shalt sprinkle me with
mundábor : lavábis me et super hyssop, and I shall be cleansed :
nivem - *de albábor.* thou shalt wash me, and I shall
be made whiter than snow.

9 Audítui meo dabis gaúdi- To my hearing thou shalt give
um - *et lætítiam* : et exultábunt joy and gladness : and the bones
ossa hu - *mi liáta.* that have been humbled shall
rejoice.

10 *Avérte faciém tuam a pec - cátiis meis : et omnes iniquitátes - me ¹ as dele.*

11 *Cor mundum crea - in me Deus : et Spíritum rectum innova in vis - céribus meis.*

12 *Ne projicias me a - fácie tua : et Spíritum sanctum tuum ne - auferas a me.*

13 *Redde mihi lætítiam salu - táris tui : et spíritu principali confir - ma me.*

14 *Docébo iníquos - vias tuas : et impíi ad te - con ¹ verténtur.*

15 *Líbera me de sanguínibus Deus, Deus sa - lútis meæ : et exultábit lingua mea jus - titiam tuam.*

16 *Dómine lábia - me - a a - pries : et os meum annuntiábit - lau ¹ dem tuam.*

17 *Quóniam si voluísset sacrificium de - disseme útique : holocaústis non - de ¹ lectáberis.*

18 *Sacrificium Deo spíritus con - tribulátus : cor contrítum et humiliátum Deus - non ¹ despicias.*

19 *Benígne fac Dómine in bona voluntáte - tu - a Sion — : ut ædificéntur - muri Jerúsalem.*

20 *Tunc acceptábis sacrificium justítiæ, oblatiões et - holocaústa : tunc impónent super altáre - tu ¹ um ví - tu - los.*

Ant. O mors ero mors tua, morsus tuus ero inférne.

Ant. Plángent eum quasi unigénitum, quia innocens Dóminus occisus est.

Turn away thy face from my sins : and blot out all my iniquities.

Create a clean heart in me, O God : and renew a right spirit within my bowels.

Cast me not away from thy face : and take not thy holy Spirit from me.

Restore unto me the joy of thy salvation : and strengthen me with a perfect spirit.

I will teach the unjust thy ways : and the wicked shall be converted to thee.

Deliver me from blood, O God, the God of my salvation : and my tongue shall extol thy justice.

O Lord, thou wilt open my lips : and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it : with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion : that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offering : then shall they lay calves upon thy altar.

O death, I will be thy death : O hell, I will be thy ruin.

They shall mourn for him as for an only son, because the innocent Lord is slain.

PSALM xlii. (IV. TONE.)

judica me Deus, et disculpasam meam de - *gentem sancta* : ab homine iniquo - *lô* ! *so erue me.*

uia tu es Deus fortis : quare me repulisti ? et tristis incedo dum affligit me inimicus ?

mitte lucem tuam et veritatem tuam : ipsa me deprecantur et adduxerunt in sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei qui lætificat iuvenem ! *tem meam.*

Confitebor tibi in cithara Deus meus : quare tristis anima mea ? et - *quare affligit me ?*

Spera in Deo quoniam adfuerit tibi - *tabor illi* : salutare mei et - *Deus meus.*

Plangent eum quasi uentum, quia innocens Dominus occisus est.

Attendite, universi populi, ut videte dolorem meum.

Judge me, O God, and distinguish my cause from the nation that is not holy : deliver me from the unjust and deceitful man.

For thou art God my strength : why hast thou cast me off ? and why do I go sorrowful whilst the enemy afflicteth me ?

Send forth thy light and thy truth : they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

And I will go in to the altar of God : to God who giveth joy to my youth.

To thee, O God, my God, I will give praise upon the harp : why art thou sad, O my soul ? and why dost thou disquiet me ?

Hope in God, for I will still give praise to him : the salvation of my countenance and my God.

They shall mourn for him as for an only son, because the innocent Lord is slain.

Behold, all ye people, and see my grief.

PSALM lxii. (VII. TONE.)

Deus - Deus meus : ad te me vigilabo.

Intervit in te - anima mea : multipliciter tibi - caro

et terra deserta et inopia et sitis : sic in sancto apparuit tibi, ut viderem virtutem et gloriam tuam.

Quoniam melior est misericordia

O God, my God, to thee do I watch at break of day.

For thee my soul hath thirsted : for thee my flesh, O how many ways !

In a desert land, and where there is no way, and no water : so in the sanctuary have I come before thee, to see thy power and thy glory.

For thy mercy is better than

ricórdia tua - *super vitas* : lábia
- *mea laudábunt te.*

5 Sic benedicam te in - *vita*
mea : et in nómine tuo levábo
- *manus meas.*

6 Sicut ádipe et pinguédine
repleátur - *ánima mea* : et lá-
biis exultatiónis lau - *dábit os*
meum.

7 Si memor fui tui super
stratum meum, in matutínis
medi - *tábor in te* : quia fusti
ad - *játor meus.*

8 Et in velaménto alárum
tuárum exultábo, adhæsit áni-
ma - *mea post te* — : me sus-
cépit - *déxtera tua.*

9 Ipsi vero in vanum quæsi-
érunt ánimam meam, introí-
bunt in inferi - *óra terræ* : tra-
déntur in manus gládii, partes -
vúlpium erunt.

10 Rex vero lætábitur in
Deo, laudabúntur omnes qui
- *jurant in eo* : quia obstrúc-
tum est os lo - *quéntium iniqua.*

PSALM LXVI.

1 Deus misereátur nostri, et
bene - *dicat nobis* : illúminet
vultum suum super nos, et mi-
sere - *átur nostri.*

2 Ut cognoscámus in terra
- *viam tuam* : in ómnibus gén-
tibus salu - *táre tuum.*

3 Confiteántur tibi - *pópuli*
Deus : confiteántur tibi - *pó-
puli omnes.*

4 Læténtur et ex - *últent*
gentes : quóniam júdicas pópu-
los in æquitáte, et gentes in -
terra dirígis.

lives : thee my lips shall praise.

Thus will I bless thee all my
life long : and in thy name I will
lift up my hands.

Let my soul be filled as with
marrow and fatness : and my
mouth shall praise thee with
joyful lips.

If I have remembered thee on
my bed, I will meditate on thee
in the morning ; because thou
hast been my helper.

And I will rejoice under the
covert of thy wings : my soul
hath stuck close to thee : thy
right hand hath received me.

But they have sought my soul
in vain, they shall go into the
lower parts of the earth : they
shall be delivered into the hands
of the sword, they shall be the
portions of foxes.

But the king shall rejoice in
God : all they shall be praised
that swear by him : because the
mouth is stopped of them that
speak wicked things.

(VII. TONE.)

May God have mercy on us,
and bless us : may he cause the
light of his countenance to shine
upon us, and may he have mercy
on us.

That we may know thy way
upon earth, thy salvation in all
nations.

Let people confess to thee, O
God : let all people give praise
to thee.

Let the nations be glad and
rejoice ; for thou judgest the
people with justice, and directest
the nations upon earth.

5 Confiteántur tibi pópuli
Deus, confiteántur tibi - *pópuli*
omnes : terra dedit - *fructum*
suum.

6 Benedícat nos Deus Deus
noster, bene - *dícat nos Deus* : et
méтуanteum omnes - *finesterræ*.

Ant. Atténdite univérſi pópuli,
et vidéte dolórem meum.

Ant. A porta inferi érué,
Dómine, ánimam meam.

Let the people, O God, confess to thee, let all the people give praise to thee. The earth hath yielded her fruit.

May God, our own God, bless us, may God bless us: and all the ends of the earth fear him.

Behold, all ye people, and see my grief.

From the gate of hell, O Lord, deliver my soul.

THE CANTICLE OF EZECHIAS. *Isa. xxxviii.* (II. TONE.)

1 Ego dixi, in dimídio díerum me - *órum* : vadam ad - *portas inferi*.

2 Quæſívi resíduum annórum me - *órum* : dixi, Non vídebo Dóminum Deum in - *terra vivéntium*.

3 Non aspíciam hóminem - *ultra*. et habita - *tórem quiétis*.

4 Generátio mea abláta est, et convolúta est a me — : quasi taber - *náculum pastórum*.

5 Præcísá est velut a texénte vita mea, dum adhuc ordírer succídít - me — : de mane usque ad - *vésperam finies me*.

6 Sperábam usque ad - *ma-*
ne : quasi leo sic contrívit ómnia - *ossa mea* :

7 De mane usque ad vésperam finies - me — : sicut pulus hirúndinis sic clamábo, meditábor - *ut colúmba*.

8 Attenuátí sunt óculi - *mei* : suspiciéntes - *in excélsu*.

9 Dómine vim pátiór respónde pro - me — : Quid dicam aut quid respondébit mihi, cum - *ipse fécerit*.

I said, In the midst of my days I shall go to the gates of hell.

I sought for the residue of my years: I said, I shall not see the Lord God in the land of the living.

I shall behold man no more, nor the inhabitant of rest.

My generation is at an end, and it is rolled away from me as a shepherd's tent.

My life is cut off as by a weaver: whilst I was but beginning, he cut me off: from morning even till night thou wilt make an end of me.

I hoped till morning: as a lion so hath he broken my bones.

From morning even till night thou wilt make an end of me: I will cry like a young swallow, I will meditate like a dove.

My eyes are weakened with looking upward.

Lord, I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he himself hath done it.

10 *Recogitábo tibi omnes annos - meos : in amaritúdine - ánimæ meæ.*

11 *Dómine si sic vívitur et in tálibus vita spíritus mei, corripies me et vivificábis - me — : Ecce in pace amaritúdo mea - amaríssima.*

12 *Tu autem eruísti ánimam ineam ut non per - íret : projecísti post tergum tuum ómnia pec - cáta mea.*

13 *Quia non inférnus confitébitur tibi, neque mors laudábit - te — : non expectábunt qui descéndunt in lacum, veritátem tuam.*

14 *Vivens vivens ipse confitébitur tibi, sicut et ego - hódie : pater fíliis notam fáciat veritátem tuam.*

15 *Dómine salvum me - fac — : et psalmos nostros cantábinus, cunctis diébus vitæ nostræ in - domo Dómini.*

Ant. A porta ínferi éruet Dómine ánimam meam.

Ant. O vos omnes, qui transítis per viam atténdite ét vidéte, si est dolor sicut dolor meus.

I will recount to thee all my years, in the bitterness of my soul.

O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live. Behold in peace is my bitterness most bitter.

But thou hast delivered my soul that it should not perish: thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit look for thy truth.

The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

From the gate of hell, O Lord, deliver my soul.

O all ye that pass by this way, behold and see, if there be grief like to my grief.

PSALM cxlviii. (VIII. TONE.)

1 *Laudáte Dóminum de - cælis : laudáte eum - in excélsis.*

2 *Laudáte eum omnes angéli - ejus : laudáte eum omnes vir - tútes ejus.*

3 *Laudáte eum sol et - luna : laudáte eum omnes - stellæ et lumen.*

4 *Laudáte eum cæli cœ - lum : et aquæ omnes quæ su-*

Praise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him all his angels: praise ye him all his hosts.

Praise ye him, O sun and moon: praise him all ye stars and light.

Praise him ye heavens of heavens; and let all the waters that

per cœlos sunt, laudent - *nomen Dómini.*

5 Quia ipse dixit et facta - *sunt* : ipse mandávit - *et creata sunt.*

6 Státuit ea in ætérnum, et in sæculum - *sæculi* : præceptum pósuit et non - *præteribit.*

7 Laudáte Dóminum de - *terra* : dracónes et - *omnes abyssi.*

8 Ignis grando nix glácies, spíritus procel - *lárum* : quæ faciunt - *verbum ejus.*

9 Montes et omnes - *colles* : ligna fructífera et - *omnes cedrí.*

10 Béstia et univérsa - *pécora* : serpéntes et - *vólucres pennátæ.*

11 Reges terræ et omnes - *pópuli* : príncipes et omnes - *júdices terræ.*

12 Júvenes et vírgines, senes cum junióribus laudent nomen - *Dómini* : quia exaltátum est nomen - *ejus solius.*

13 Conféssio ejus super cœlum et - *terram* : et exaltávit cornu - *pópuli sui.*

14 Hymnus ómnibus sanctis - *ejus* : filiis Israel, póculo apprópin - *quánti sibi.*

are above the heavens praise the name of the Lord.

For he spoke, and they were made; he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills, fruitful trees, and all cedars.

Beasts and all cattle; serpents and feathered fowls.

Kings of the earth, and all people: princes and all judges of the earth.

Young men and maidens: let the old with the younger, praise the name of the Lord: for his name alone is exalted.

The praise of him is above heaven and earth; and he hath exalted the horn of his people.

A hymn to all his saints; to the children of Israel, a people approaching to him.

PSALM cxlix.

1 Cantáte Dómino canticum - *novum* : laus ejus in Ec - *clésiá Sanctórum.*

2 Lætétur Israel in eo qui fecit - *eum* : et filii Sion exúltent in - *rege suo.*

3 Laudent nomen ejus in - *choro* : in tympano et psaltério - *psallant ei* :

Sing ye to the Lord a new canticle: let his praise be in the Church of the saints.

Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

Let them praise his name in choir: let them sing to him with the timbrel and the psaltéry.

4 Quia beneplácitum est Dómino, in pópulo - *suo* : et exaltávit mansuétos - *in salútem*.

5 Exultábunt sancti in - *glória* : lætabúntur in cu - *bilibus suis*.

6 Exaltatiónes Dei in gútture e - *órum* : et gládii ancípites in - *mánibus eórum* :

7 Ad faciéndam vindictam in nati - *ónibus* : increpati - *ónes in pópulis* :

8 Ad alligándos reges eórum in com - *pédibus* : et nóbiles eórum in - *mánicis férreis*.

9 Ut fáciant in eis iudícium con - *scriptum* : glória hæc est ómnibus - *sanctis ejus*.

For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth: and two-edged swords in their hands:

To execute vengeance upon the nations, chastisements among the people.

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written: this glory is to all his saints.

PSALM cl.

1 Laudáte Dóminum in sanctis - *ejus* : laudáte eum in firmaménto vir - *tútis ejus*.

2 Laudáte eum in virtútibus - *ejus* : laudáte eum secúndum multitudínem magni - *túdinis ejus*.

3 Laudáte eum in sono - *tubæ* : laudáte eum in psalterio et cithara.

4 Laudáte eum in tympano et - *choro* : laudáte eum in - *chordis et órgano*.

5 Laudáte eum in cymbalis benesonántibus, laudáte eum in cymbalis jubilati - *ónis* : omnis spíritus - *laudet Dóminum*.

Ant. O vos omnes qui trástis per viam, atténdite et vidéte, si est dolor sicut dolor meus.

Ÿ. Caro mea requiescet in *spe*.

R. Et non dabis sanctum tuum vidére corruptiόνem.

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet: praise him with psalter and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high-sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

O all ye that pass by this way, behold and see, if there be grief like to my grief.

My flesh shall rest in hope.

And thou wilt not let thy Holy One see corruption.

Ant. Mulieres sedentes ad
monumentum lamentabantur,
flentes Dominum.

The women sitting at the se-
pulchre lamented, weeping for
the Lord.

THE CANTICLE OF ZACHARIAS. *Luke i. 68.* (1. TONE.)

1 Benedíctus Dóminus - *De-
us Israel*: quia visitávit, et fe-
cit redemptiónem - *plebis suæ*:

Blessed be the Lord God of
Israel, because he hath visited
and wrought the redemption of
his people:

2 Et eréxit cornu sa - *lútis
nobis*: in domo David - *púeri
sui*.

And hath raised up a horn of
salvation to us, in the house of
David his servant.

3 Sicut locútus est per - *os
sanctorum*: qui a sæculo sunt,
prophe - *tárum ejus*.

As he spoke by the mouth of
his holy prophets, who are from
the beginning:

4 Salútem ex ini - *mícis nos-
tris*: et de manu ómnium - *qui
odérunt nos*:

Salvation from our enemies,
and from the hand of all that
hate us.

5 Ad faciéndam misericór-
diam cum - *pátribus nostris*: et
memorári testaménti - *suis sancti*.

To perform mercy to our
fathers: and to remember his
holy covenant.

6 Jusjurándum, quod jurávit
ad Abraham - *pátrém nostrum*:
da - *túrum se nobis*:

The oath which he swore to
Abraham our father, that he
would grant to us;

7 Ut sine timóre, de manu
inimicórum nostrórum - *libe-
ráti*: servi - *ámus illi*.

That being delivered from the
hands of our enemies, we may
serve him without fear:

8 In sanctitáte et justítia -
coram ipso: ómnibus di - *ébus
nostris*.

In holiness and justice be-
fore him, all our days.

9 Et tu puer Prophéta Al-
tíssimi vocáberis: præbis enim
ante faciém Dómini, paráre -
vias ejus:

And thou, child, shalt be
called the Prophet of the High-
est: for thou shalt go before
the face of the Lord to prepare
his ways:

10 Ad dandam sciéntiam
salútis - *plebi ejus*: in remis-
sionem pecca - *tórum eórum*:

To give knowledge of salva-
tion to his people, unto the re-
mission of their sins:

11 Per víscera misericórdiæ
- *Dei nostri*: in quibus visitávit
nos - *oriens ex alto*.

Through the bowels of the
mercy of our God: in which
the Orient from on high hath
visited us:

12 Illumináre his, qui in té-
nebris et in umbra - *mórtis se-*

To enlighten them that sit in
darkness, and in the shadow of

dent : ad dirigēdos pedes nostros in - *viam pacis*.

Ant. Mulieres sedētes ad monumentum lamentabātur, flentes Dōminum.

Ÿ. Christus factus est pro nobis obēdiens usque ad mortem, mortem autem crucis : propter quod et Deus exaltāvit illum, et dedit illi nomen, quod est super omne nomen.

death : to direct our feet in the way of peace.

The women sitting at the sepulchre lamented, weeping for the Lord.

Christ became obedient to death, even the death of the cross ; wherefore God hath exalted him, and given him a name that is above all names.

Pater noster *in secret*, the *Psalm Miserere*, p. 27, and the *Prayer Respice*, p. 38.

The Office of Lauds for Christmas.

SUNG AFTER THE FIRST MASS AT MIDNIGHT.

Ÿ. Deus in adiutorium meum intende.

R. Domine, ad adiuvandum me festina.

Gloria Patri, &c. Alleluia.

Ant. Quem vidistis pastores? dicit, annuntiáte nobis, in terris quis apparuit? Natum vidimus, et choros Angelorum collaudantes Dominum. Alleluia, alleluia.

O God, come to my assistance.

O Lord, make haste to help me.

Glory be, &c. Alleluia.

Whom have ye seen, O shepherds? say; announce to us who hath appeared on earth? We have seen him that is born, and the choirs of angels praising the Lord together. Alleluia, alleluia.

PSALM xcii.

1 Dominus regnavit, decorem indutus - est — : indutus est Dominus fortitudinem - et præcinxit se.

2 Etenim firmavit orbem - terræ : qui non - commovebitur.

3 Parata sedes tua ex tunc — : a - sæculo tu es.

4 Elevaverunt flumina - Domine : elevaverunt flumina - vocem suam.

5 Elevaverunt flumina fluctus - suos : a vóribus a - quarum multarum.

6 Mirabiles elationes - maris : mirabilis in - altis Dominus.

7 Testimonia tua credibilia facta sunt - nimis : domum tu-

(II. TONE.)

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For he hath established the world which shall not be moved.

Thy throne is prepared from of old: thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness

am decet sanctitúdo Dómine,
in longi - *túdinem diérum.*

Glória Patri et - *Fílio* : et
Spi - *ritui sancto.*

Sicut erat in principio, et
nunc et - *semper* : et in *sæcula*
sæcu - lórum. Amen.

Ant. Quem vidistis pastóres ?
dícite, annuntiáte nobis, in ter-
ris quis appáruit ? Natum ví-
dimus, et choros Angelórum
collaudántes Dóminum. Alle-
luia, alleluia.

Ant. Génuit puérpera Re-
gem, cui nomen ætérnum, et
gaúdia matris habens cum vir-
ginitátis honóre : nec primam
símilem visa est, nec habére
sequéntem. Alleluia.

becometh thy house, O Lord,
unto length of days.

Glory be to the Father, and to
the Son, and to the Holy Ghost.

As it was in the beginning,
is now, and ever shall be, world
without end. Amen.

Whom have ye seen, O shep-
herds ? say ; announce to us
who hath appeared on earth ?
We have seen him that is born,
and the choirs of angels prais-
ing the Lord together. Alle-
luia, alleluia.

She who was with child hath
brought forth the King whose
name is everlasting ; having the
joys of a mother together with
the honour of virginity. She
has had none before her like
unto her, nor will she have
hereafter. Alleluia.

PSALM xcix. (II. TONE.)

1 Jubiláte Deo omnis - *ter-*
ra : servíte Dómino - *in lætítia.*

2 Introíte in conspéctu - *e-*
jus : in exul - *tatióne.*

3 Scitóte quóniam Dóminus
ipse est - *Deus* : ipse fecit nos
- *et non ipsi nos.*

4 Pópulus ejus et oves pás-
cuæ - *ejus* : introíte portas ejus
in confessióne, átria ejus in
hymnis, confi - *témini illi.*

Laudáte nomen ejus quoni-
am suávis est Dóminus, in ætér-
num misericórdia - *ejus* : et
usque in generatióem et gene-
ratióem - *véritas ejus.*

Glória Patri, &c.

Sicut erat, &c.

Ant. Génuit puérpera Re-

Sing joyfully to God, all the
earth : serve ye the Lord with
gladness.

Come in before his presence
with exceeding great joy.

Know ye that the Lord he is
God : he made us, and not we
ourselves.

We are his people and the
sheep of his pasture. Go ye
into his gates with praise, into
his courts with hymns : and
give glory to him.

Praise ye his name : for the
Lord is sweet, his mercy en-
dureth for ever, and his truth
to generation and generation.

Glory be to the Father, &c.

As it was, &c.

She who was with child hath

gem, cui nomen ætérnum, et gaúdia matris habens cum virginitátis honóre: nec primam símilem visa est, nec habére sequéntem. Alleluia.

Ant. Angelus ad pastóres ait: Annúntio vobis gaúdium magnum: quia natus est vobis hodie Salvátor mundi. Alleluia.

PSALM lxii.

1 Deus - *Deus meus*: ad te de - *luce vígilo*.

2 Sitívit in te - *ánima mea*: quam multipliciter tibi - *caro mea*.

3 In terra desérta et ínvia et - *inaquósa*: sic in sancto appáruí tibi, ut vidérem virtútem tuam et - *glóriam tuam*.

4 Quóniam mélior est miscricórdia tua - *super vitas*: lábia - *mea laudábunt te*.

5 Sic benedicam te in - *vita mea*: et in nómine tuo levábo - *manus meas*.

6 Sicut ádipe et pinguédine repleátur - *ánima mea*: et lábiis exultatiónis lau - *dábit os meum*.

7 Si memor fui tui super stratum meum, in matutínis medi - *tábor in te*: quia fuísti ad - *jútor meus*.

8 Et in velaménto alárum tuárum exultábo, adhæsit ánimá - *mea post te*: me suscepit - *déxtera tua*.

9 Ipsi vero in vanum quæsiérunt ánimam meam, introfúnt in inferi - *bra terræ*: tra-

brought forth the King whose name is everlasting; having the joys of a mother together with the honour of virginity. She has had none before her like unto her, nor will she have hereafter. Alleluia.

The angel said unto the shepherds, I announce to you great joy: for this day is born to you the Saviour of the world. Alleluia.

(VII. TONE.)

O God my God, to thee do I watch at break of day.

For thee my soul hath thirsted: for thee my flesh, O how many ways!

In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, I will meditate on thee in the morning; because thou hast been my helper.

And I will rejoice under the covert of thy wings: my soul hath stuck close to thee: thy right hand hath received me.

But they have sought my soul in vain, they shall go into the lower parts of the earth: they

déntur in manus gládii, partes
- *vúlpium erunt.*

Rex vero lætábitur in Deo,
laudabúntur omnes qui - *jurant*
in eo: quia obstrúctum est os
lo - *quéntium iniqua.*

shall be delivered into the hands
of the sword, they shall be the
portions of foxes.

But the king shall rejoice in
God, all they shall be praised
that swear by him: because the
mouth is stopped of them that
speak wicked things.

PSALM LXVI.

1 Deus misereátur nostri,
et bene - *dicat nobis*: illúminet
vultum suum super nos, et mi-
sere - *átur nostri.*

2 Ut cognoscámus in terra
- *viam tuam*: in ómnibus gén-
tibus salu - *táre tuum.*

3 Confíteántur tibi - *pópuli*
Deus: confíteántur tibi - *pópuli*
omnes.

4 Læténtur et ex - *ultent*
gentes: quóniam júdicas pó-
pulos in æquitáte, et gentes in
- *terra dirigis.*

5 Confíteántur tibi pópuli
Deus, confíteántur tibi - *pópuli*
omnes: terra dedit - *fructum*
suum.

6 Benedícat nos Deus Deus
noster, bene - *dicat nos Deus*:
et métuant eum omnes - *fines*
terræ.

Glória Patri, &c.

Ant. Angelus ad pastóres
ait: Annúntio vobis gaúdium
magnum: quia natus est vobis
hódie Salvátor mundi. Alle-
luia.

Ant. Facta est cum ángelo
multitúdo cœléstis exércitus
laudántium Deum, et dicénti-
um: Gloria in excélsis Deo, et
in terra pax homínibus bonæ
voluntátis. Alleluia.

May God have mercy on us,
and bless us: may he cause the
light of his countenance to shine
upon us, and may he have
mercy on us.

That we may know thy way
upon earth: thy salvation in all
nations.

Let people confess to thee,
O God: let all people give
praise to thee.

Let the nations be glad and
rejoice: for thou judgest the
people with justice, and direct-
est the na. on earth.

Let the, O God, con-
fess to thee: let all the people
give praise to thee: the earth
hath yielded her fruit.

May God, our God bless
us: and may God bless the
ends of the earth fear.

Glory to the Father.

The angel said unto the
shepherds, announce to you
great joy: for this day is born
to you the Saviour of the world.
Alleluia.

There was with the angel a
multitude of the heavenly ar-
my, praising God and saying:
Glory to God in the highest,
and in earth peace to men of
goodwill. Alleluia.

THE BENEDICITE. *Dan. iii. (VII. TONE.*

Benedícite ómnia opera -
nini Dómino : laudáte et su-
 exaltáte - *eum in sæcula.*

1 Benedícite ángeli - *Dómi-*
Dómino : benedícite - *cæli*
nino.

2 Benedícite aquæ omnes,
 e super - *cælos sunt Dómino* :
 edícite omnes virtútes - *Dó-*
li Dómino.

3 Benedícite sol et - *luna*
nino : benedícite stellæ -
li Dómino.

4 Benedícite omnis imber -
 os *Dómino* : benedícite om-
 spíritus - *Dei Dómino.*

5 Benedícite ignis et - *æ-*
Dómino : benedícite frigus
 - *æstus Dómino.*

6 Benedícite rores et pru -
 : *Dómino* : benedícite gelu
 - *frigus Dómi* :

7 Benedícite ies et -
 es *Dómino* : benedícite noc-
 et - *dies Dómino.*

8 Benedícite lux et *ténēbræ*
 : benedícite *fúlgura et*
is Dómino.

9 Benedícit - *terra Dómi-*
 et su - *erexáltet -*
na.

10 Benedícite *montes et -*
les Dómino : benedícite uni-
 ra germinántia in - *terra*
nino.

11 Benedícite - *fontes Dó-*
no : benedícite *inária et -*
nina Dómino.

12 Benedícite cete, et óm-
 : quæ movéntur in - *aquis*
nino : benedícite omnes vó-
 res - *cæli Dómino.*

13 Benedícite omnes béstiaē

O all ye works of the Lord,
 bless ye the Lord : praise and
 exalt him above all for ever.

O ye angels of the Lord, bless
 ye the Lord : bless the Lord,
 ye heavens.

O all ye waters that are above
 the heavens, bless ye the Lord :
 bless the Lord, all ye powers of
 the Lord.

O ye sun and moon, bless ye
 the Lord : bless the Lord, ye
 stars of heaven.

O all ye showers and dew,
 bless ye the Lord : bless the
 Lord, all ye spirits of God.

O ye fire and heat, bless ye
 the Lord : bless the Lord, ye
 winter and summer.

O ye dews and hoar-frost,
 bless ye the Lord : bless the
 Lord, ye frost and cold.

O ye ice and snow, bless ye
 the Lord : bless the Lord, ye
 nights and days.

O ye light and darkness, bless
 ye the Lord : bless the Lord,
 ye lightnings and clouds.

O let the earth bless the
 Lord : let it praise and exalt
 him above all for ever.

O ye mountains and hills,
 bless ye the Lord : bless the
 Lord, all things that spring
 forth upon the earth.

O ye fountains, bless ye the
 Lord : bless the Lord, ye seas
 and floods.

O ye whales, and all that
 move in the waters, bless ye
 the Lord : bless the Lord, all
 ye fowls of the air.

O all ye beasts and cattle,



quæ su- heavens : and let all the waters
ad - no- that are above the heavens
praise the name of the Lord.

facta For he spoke and they were
creata made : he commanded and they
were created.

num et He hath established them
incep- for ever and for ages of ages :
teribit. he hath made a decree, and it
shall not pass away.

de Praise the Lord from the
as a- earth, ye dragons, and all ye
deeps.

glacies, Fire, hail, snow, ice, stormy
que fa- winds, which fulfil his word.

colles : Mountains and all hills, fruit-
cedri, ful trees and all cedars.

area pé- Beasts and all cattle : ser-
vilucres pents and feathered fowls.

omnes Kings of the earth and all
ames - people : princes and all judges
of the earth.

nes, se- Young men and maidens :
adent - let the old with the younger
colitatum praise the name of the Lord :
for his name alone is exalted.

super - The praise of him is above
altavit heaven and earth : and he hath
exalted the horn of his people.

anc- A hymn to all his saints : to
pópulo the children of Israel, a people
approaching to him.

PSALM cxlix.

canti- Sing ye to the Lord a new
Ec- canticle : let his praise be in
the Church of his Saints.

co qui Let Israel rejoice in him that
exúl- made him : and let the children
of Sion be joyful in their king.

in Let them praise his name in
psalterio choir : let them sing to him with
the timbrel and the psaltery.

4 Quia beneplácitum est
Dómino, in - *pópulo suo* : et
exaltávit mansuétos - in *salú-*
tem.

5 Exultábunt - *sancti in gló-*
ria : lætabúntur in eu - *bitibus*
suis.

6 Exaltatiónes Dei in - *gút-*
ture eórum : et gládii ancípi-
tes in - *mánibus eórum*.

7 Ad faciéndam vindictam
in - *natióibus* : increpati - *esse*
in *pópulis* :

8 Ad alligándos reges eó-
rum - in *compédibus* : et nóbi-
les eórum in - *mánicis férreis*.

9 Ut fáciant in eis ju - *dici-*
um conscriptum : glória hæc est
ómnibus - *sanctis ejus*.

For the Lord is well pleased
with his people: and he will
exalt the meek unto salvation.

The saints shall rejoice in
glory: they shall be joyful in
their beds.

The high praises of God shall
be in their mouth: and two-
edged swords in their hands:

To execute vengeance upon
the nations, chastisements a-
mong the people:

To bind their kings with fet-
ters, and their nobles with ma-
nacles of iron.

To execute upon them the
judgment that is written: this
glory is to all his saints.

PSALM cl.

1 Laudáte Dóminum in -
sanctis ejus : laudáte eum in
firmaménto vir - *tútis ejus*.

2 Laudáte eum in vir - *tú-*
tibus ejus : laudáte eum secún-
dum multitúdinem magni - *tú-*
dinis ejus.

3 Laudáte eum in - *sono*
tubæ : laudáte eum in psal - *té-*
rio et cithara.

4 Laudáte eum in - *tympa-*
no et choro : laudáte eum in -
chordis et órgano.

5 Laudáte eum in cymbalis
benesonántibus: laudáte eum
in cymbalis jubi - *latiónis* : om-
nis spíritus - *laudet Dóminum*.

Glória Patri, &c.

Ant. Párvulus filius hódie
natus est nobis, et vocábitur
Deus, fortis. Alleluia.

Praise ye the Lord in his
holy places: praise ye him in
the firmament of his power.

Praise ye him for his mighty
acts: praise ye him according
to the multitude of his great-
ness.

Praise him with sound of
trumpet: praise him with psal-
tery and harp.

Praise him with timbrel and
choir: praise him with strings
and organs.

Praise him on high-sounding
cymbals: praise him on cym-
bals of joy: let every spirit
praise the Lord.

Glory be to the Father, &c.

A little child is born to us
to-day, and he shall be called
God, the strong one. Alleluia.

LITTLE CHAPTER. Heb. i. 1, 2.

Multifárium multisque mo-

God, who at sundry times

dis olim Deus loquens pátribus
in prophétis, novíssime diébus
istis locútus est nobis in Filio
quem constituit herédem uni-
versórum, per quem fecit et
sæcula.

and in divers manners, spoke
in times past to the fathers by
the prophets, last of all, in these
days hath spoken to us by his
Son, whom he hath appointed
heir of all things.

HYMN.

A solis ortus cardine
Ad usque terræ limitem,
Christum canamus Príncipem,
Natum Mariæ virgine.

Beatus auctor sæculi
Servile corpus induit:
Ut carne carnem liberans,
Ne perderet quos condidit.

Castæ parentis viscera
Cœlestis intrat gratia:
Venter Puellæ bajulat
Secreta, quæ non noverat.

Domus pudici pectoris
Templum repente fit Dei:
Intacta nesciens virum
Concepit alvo Filium.

Enititur puerpera,
Quem Gabriel prædixerat,
Quem ventre Matris gestiens
Baptista clausum senserat.

Fœno jacere pertulit:
Præsepe non abhorruit:
Et lacte modico pastus est,
Per quem nec ales esurit.

Gaudet chorus cœlestium,
Et angeli canunt Deo;
Palamque fit pastoribus
Pastor, Creator omnium.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

Ÿ. Notum fecit Dóminus.
Alleluia.

R. Salutare suum. Alleluia.

Ant. Glória in excélsis Deo,

From the far-blazing gate of morn
To earth's remotest shore,
Let every tongue confess to him
Whom holy Mary bore.

Ló! the great Maker of the world,
Lord of eternal years,
To save his creatures, veill'd beneath
A creature's form appears.

A spotless maiden's virgin breast
With heav'nly grace he fills:
In her pure womb he is conceiv'd,
And there in secret dwells.

That bosom, Chastity's sweet home,
Becomes, oh, blest reward!
The shrine of Heav'n's immortal
King,
The temple of the Lord.

And Mary bears the babe, foretold
By an Archangel's voice;
Whose presence made the Baptist
leap,
And in the womb rejoice.

A manger scantily strewn with hay
Becomes th' Eternal's bed;
And he who feeds each smallest
bird,
Himself with milk is fed.

Straightway with joy the Heav'ns
are fill'd,
The hosts angelic sing;
And shepherds hasten to adore
Their Shepherd and their King.

Praise to the Father! praise to thee,
Thou Virgin's holy Son!
Praise to the Spirit Paraclete,
While endless ages run.

The Lord hath made known.
Alleluia.

His salvation. Alleluia.

Glory to God in the highest

et in terra pax homínibus bonæ voluntátis. Alleluia, alleluia. and in earth peace to men of goodwill. Alleluia, alleluia.

THE BENEDICTUS. (See p. 115.)

PRAYER.

Concéde, quæsumus, omnipotens Deus : ut nos Unigéniti tui nova per carnem nativitas liberet, quos sub peccáti jugo vetústa sêrvitus tenet. eúmdem Dóminum. Grant, we beseech thee, almighty God, that the nativity of thy only-begotten Son may deliver us, who are held by the old bondage under the yoke of sin. Through, &c.

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